

A

Deliberat answere  
made to a rash offer, which  
a popish Antichristian Ca-  
tholique, made to a learned  
protestant (as he laieth)  
and caused to be pub-  
lyshed in printe :

Anno. Do. 1575.

Wherein the Protestant  
hath plainly & substanti-  
ally pzooued, that the pa-  
pists that doe nowe call  
themselues Catholiques  
are in deed Antichristian schis-  
matiks: and that the religious  
protestants, are in deed the right  
Catholiques :

*Written by Robert Crowley:*  
in the yeere, 1587.

LONDON.

Printed by I. Charlwood,  
and are to bee sold at the signe  
of the black Beare, in Paules  
Church yarde.

1588.





## Falts escaped in the print.

In the 7. leafe, and in the last line of the first page, & in the first of the second page: reade thus, innocencie of life: for, not continue in ignorance, &c. In the 9. leafe, and 15. line of the first page: reade thus, and not, let vs haue peace And in the last line saue one, of the second page: reade thus, they are all become vnprofitable. In the 10. leafe, and 14. line of the second page: read thus, *traxerit*. In the 16. leafe, and 6. line of the first page: read tend, for bend. In the 25. leafe, and 12. line of the second page: read, conuenticles. In the 26. leafe, and 18. line of the 1. page: read, fasts, for feasts. In the 27. leafe, and 9. line of the 1. page: read, cases, for causes. In the 21. leafe, and 12. line of the eight Offer: read, at all times, the continuance, &c. In the 36. leafe, & 7. line of the 2. page: read, such, for those. In the 39. leafe, & last line saue 4. of the 1. page: read, *Qui pridie*. In the 50. leafe, and last line saue 6. of the 2. page: read, at any time. In the 53. leafe, and 29. line of the 1. page: read, which are not, &c. In the 55. leafe, and 33. line of the 1. page: read, perceiue by that, &c. In the 72. leafe, & 12. line of the 1. page: reade, Linus. In the 75. leafe, and 1. line of the 1. page: read, or doth seeme to bee. In the 77. leafe, and 1. line of the 1. page: this woorde (them) is to much. In 78. leafe, & 4. line of the 2. page: read, admonition. In the 80. leafe, & 22. line of the 1. page: read, they for then. In the 81. leafe, & in the title of the 1. figure: read, of false prophets. In the 84. and 20. line of the first page: read, some of them, contrarie to the expresse, &c.



To all and singular popish  
Recusants.



*S*upposing that all such papists as do  
refuse to ioyne with vs in the pro-  
fession and exercise of religion  
(and are therefore called Recu-  
sants) be of one & the same minde  
with that popish Offerer, that first  
wrote these Offers, and did publish  
them in print: I haue thought it a  
thing very meete, to request the same Offerer (if hee bee yet  
liuing) and all therest that bee of his minde, to afforde mee  
so much fauour, as to reade ouer their owne Offers, and that  
answere that I haue made therunto I trust you will not deny  
mee this request: for your Offerer hath in the end of euery  
part of his Offer, vsed these words (or the like) procure this, &  
then I will relent and recant, & not before. I know that ther  
be many amongst you, that are worshipfull, wise, and learned:  
such (I hope) will not blemish their worship, wisdom, and  
learning, by fore-iudging ought that is or shalbe written in  
answere to any Offer that any of their minde hath or shall  
make, and require answeere thereunto. I doo not require any  
of you to giue credit to that which I haue written: before  
you haue tried the same, and found it worthy of credit. And  
therefore I haue set ouer the heads of the pages of this my  
booke: this admonition: First trie, and then trust: If you  
shall finde that I haue sufficiently proued all those things



## To all Popish Recusants.

that your Offerer requireth the protestant to prooue: then I hope you wil redily performe, those Offers that he hath made. And if you shall finde any insufficiency in mine answeres: I hope, that some of the learned on your side, will use some meanes whereby I may haue knowledge of that insufficiency. And in the word & faith of a Christian, I doo promise you, that what soeuer any of you shal write touching this matter: I will reade it deliberately, and without all parciall affection, with earnest prayer to the almighty, for the direction of his holy spirite, whereby I may be stayed from straying out of the way of truth. I know that there is but one way to euerlasting life, & I doo know that Christ only is that way: if any of your sort therefore, can make it plaine vnto me, that your popish Catholique church dooth walke in that way, then will I leaue that way wherein wee protestants doo walk, and runne with you, for I tell you truly, that none of you can haue a greater or more earnest desire, to enter with the Bridgrome Christ, then I haue, and (as I hope) shall haue to the end. My pen would gladly proceede, in paynting my paper with moe sentences to the like effect: but I haue thought good to stay it, for that I doo perswade my selfe, that you doo think the time longe before you can take in hand to performe that request that I haue herein made. Fare you well. From my house at S. Gyles without Creplegate of London. The Lord Iesus direct you in all that you shall doo. Amen. Ianuarie, 16.

An. 1587.

Your well willer.

Robert Crowley.



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Recusants.



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wrote these Offers, and did publish  
them in print: I haue thought it a  
thing very meete, to request the same Offerer (if hee bee yet  
living) and all the rest that bee of his minde, to afforde mee  
so much fauour, as to reade ouer their owne Offers, and that  
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Your well willer.

Robert Crowley.



The deliberate aunswer that Robert  
Crowley (a Protestant Christian) hath  
made to that rash offer, that a popish Antichristan Ca-  
tholique made to a learned Protestant: Imprinted in  
Dorvaie, (as he saith.) Anno Domini,

1575.

Crowley.



**N** the yeere of our

Lord. 1586. there came to my  
handes (by what meane I doo  
not well knowe, but by the pro-  
vidence of God, I am sure) a  
certaine booke, that had been im-  
printed and published in Do-  
way in Fraunce, (in the yeere  
1575.) in the Englishe Tongue.

That booke is intituled: A notable discourse, plainly and  
truely discussing, who are the right ministers of the Catho-  
lique Church: written against Calvin and his disciples, by  
one Maister Iohn de Albine, called De Seres, Archdeacon  
of Tolossa in Fraunce. Wherunto are annexed certaine Of-  
fers, made by a popish Catholique, to a lerned Protestant. &c.

This booke lay by me (as a thing whereof I made small  
account) till the moneth of May in the yeere. 1587. When  
having (by occasion) more spare time, then in long time be-  
fore I had, or could haue: I tooke this booke in hand, and did  
deliberately reade ouer, both y<sup>e</sup> booke and the offers. I found  
both the booke and the offers, so stuffed with colour of pie-  
tie,

A,

tie,



## First trie, and then trust.

tie, truth and sinceritie: that I coulde not but thinke that the hauing of this booke in secrete, hath bene one great cause of the Apostacie, of so many young men, as haue in late yeeres fallen away from the pure profession of the gospel, and haue embraced and professed, and do still professe most vnpure Popish religion.

The booke was first written, by the aboue named Iohn De Albine (as it may be thought) either in the Latine, or in the French tongue: Wherefore I meane not to bestow any time in the answering of it, supposing that either Beza, or some other French Protestant hath already dealt therein sufficiently.

But because the offers seeme to be made by some English man, and haue not (as I thinke) bene answered by any man: I haue thought good to supply the place of that learned Protestant, that the Popish Catholique, ment to make the offers vnto.

And that the Offerer (if hee be yet liuing) or any frende of his (if he be departed this lyfe) may not haue any cause to mislike with my dealing herein: I minde to set forth to the view of the Reader, all the words of the Offerer, euen as I finde them, and as I haue them to shew, in his printed Copie, which I haue, and do minde to keepe, in a readinesse to shewe, not adding or diminishing, altering or changing, one sentence, worde, syllable, letter or title. The Offerer beginneth thus.

### The Offerer.

First, seeing it cannot bee denied, that our sauiour Christ before his departure, and ascension, did commit the charge and gouernment of his Church, the testimony of his worde, the truth of his gospel, the ministracion of his Sacraments to his Apostles and Disciples, and that not onely for them selues, but to their successors Bishops and Priests, and to none other, saying only to them: *Euntes docete omnes gentes.* Goe yee and teach all people and nations of the world, baptizing them in the name of the father, and of the sonne, and of the holy ghoste, teaching them

Math. 28.

Marc. 16.

to

## First trie, and then trust.

2

to obserue and keepe all things which I haue commaunded you.

Further, the Apostle Saint Paule being at Miletum, in executing of his charge & gouernment, gaue this admonition to the Bishops, and priestes there assembled before him, saying: *Attēdite vobis, et vniuerso gregi.* Take heed vnto your selues, and vnto the whole flocke of Christ, in the which the holy ghost hath ordayned you Bishops: *Regere ecclesiam Dei*, To gouerne the Church of God. And in the thirteenth Chapter of his Epistle to the Hebrews hee dooth commaunde all other sortes of men, without exception of Emperours, Kings, Queenes, and Princes, to obey their Bishops and priestes, saying: *Obedite praposis vestris, & subiaceite eis, ipsi enim peruigilant, quasi rationem pro animabus vestris reddituri.* Obey your Prelates, and doo what they appoint you, for they doo watch, as men that shall render accomptes for your soules. Act. 20.  
Heb. 13.

Seeing that by the testimonies before alleadged it can not bee denied, but that the charge and gouernment of Chryst his Church, the preaching of his doctrine, the administration of his Sacramentes, was by him committed to his Apostles and Disciples, and to all Bishoppes and Priestes as Successours of them, to plante Chrystian fayth and Religion in his Catholique Church vniuersally throughout all Nations, Coastes, and Quarters of the world. Seeing this is by the playnnesse of the sayd testimonies of such an vndoubted truth, that it cannot bee denied: now let the learned protestant, affirming princes to bee the supreme heades of the Church, eyther shew by some such other like playne testymonies of the Scriptures, that our Sauour Chryst did commit the chiefe charge and supreme gouernment of his Church to Emperours, Kings, Queenes and Princes, to plant Christian fayth and Religion in the same, or that any one of Chryst his Apostles or Disciples did conuert any people, Lande, or Countrey, from their Idolatrie and Ethnike kinde of liuing, to Christian faith and Religion



## First trie, and then trust.

ligion by preaching the doctrine of the Protestants: as of onely faith to iustifie, the contempt of good workes, and that they be all vncleane in sight of G O D, the deniall of free will, of the real presence of Christes body in the holy *Eucharist*, of the Sacrifice of the most blessed Masse, the abolishing Christ his Sacramentes, and of all grace and goodnesse by them conferred vnto vs, then I shall yeelde and recant, and not before. Thus farre, the first part of the Offer.

Crowley.

This Offerer hath deuised this offer of his, into 22. parts, adding to the last part, six certaine and assured signes and tokens of false Prophets, Heretickes & Schismatickes. This diuision I meane to follow in mine answer. To this first part: therfore, I say thus, maister Offerer. I confesse, that our Saviour Christ dyd (as you haue sayd) committe the charge and gouernement of his Church, the testimonye of his woorde, the trueth of his Gospell, and the ministracion of his Sacramentes, to his Apostles and Scholers: and to theyr successours. But not to such successours onely as you do name: that is to Bishops and Præstes onely, and to none other. For S. Paule, in the 12. Chapter of his first Epistle to the Corinthyans, and in the 4. to the Ephesians, writing of the same matter, sayth thus. *Et ipse dedit, quosdam quidem Apostolos, quosdam autem Prophetas, alios vero Euangelistas, alios autem Pastores & Doctores.* And he hath giuen some, Apostles or Messengers, and some Prophettes, and other some Euangelistes, and some others Pastors and teachers. And againe, in the 12. of the first to the Corinthyans. he writeth thus. *Et quosdam posuit Deus in Ecclesia, primum Apostolos, secundo Prophetas, tertio Doctores, deinde virtutes, exinde gratias curationum, opitulationes, gubernationes, genera linguarum.* God hath placed in his Church, certaine degrees of men: first Apostles, secondly Prophets, thirdly teachers, then powers, after that giftes of healings, helpes, gouernements, kindes of tongues. Least you should quarrell a-  
bout

Eph, 4.

1, Cor, 12.

## First trie, and then trust.

3

about the translating of S. Pauls wordes out of the Grecke: I haue set them downe as I finde them in that translation, that your Tridentine councell hath allowed of. But I pray you (good P. Offerer) what meant S. Paule, that in the re-  
 hearfall of those sundry degrees of men, that God hath pla-  
 ced in his Church, he would make no mention at al, of your  
 Bishops and Pæstes, to whom onely (as to the onely suc-  
 cessours of his Apostles and Disciples,) Christ spake (if you  
 haue written truely) when he sayd thus. *Euntes, docete om- Math. 28*  
*nes gentes.* Goe ye, and teach all nations of the worlde, &c.  
 Without all doubt, S. Paule dyd know (and so doe wee) that  
 God dyd neuer place in his Church, or appoint to succede  
 his Apostles and Disciples, any such Bishops and Pæstes  
 as you meane of. That is, Lording, and loitring Bishops,  
 exercising dominion over the peoples that are allotted unto  
 them: and lawlesse sacrificing Pæstes, which presume to oc-  
 cupie the place of Christ himselfe, and to execute his office,  
 in offering sacrifice for the sinnes of the people. S. Peter dis-  
 alloweth the one: 1. Pet. 5. and S. Paule the other. Hebr. 10. *Hebr. 10.*  
 Yea if our Saviour Christ dyd speake only to such Bishops *1. Peter, 5*  
 and Pæstes, as you doe appoint to be the successors of the  
 Apostles and disciples of Christ, when he sayd. *Euntes, &c.*  
 Goe, and teach all nations of the worlde, &c. How  
 hath that his commaundement bene, or howe is it ex-  
 ecuted, sith they (commonly) neither doe nor can teache,  
 those thinges that our Saviour commaunded his Apostles,  
 and scholars to teach and to doe: The successors of the Apo-  
 stles and scholars of our Saviour Christ, to whome those  
 wordes were at the first and be still spoken: must bee such  
 as God hath, doth, and shall make meete to doe his message  
 to men of all sortes, to foreshewe unto them by the Scrip-  
 tures, what hangeth ouer theyr heades, if they will not re-  
 garde the message, to comfort them, with the assurance of  
 the performauce of the sweet promises, which God hath  
 made in the blood of his sonne Christ Iesus, to foster, feede  
 and nourishe them, with the fode of his heauenly worde,  
 and to teach and instruct them in the way of the trueth, so



## First trie, and then trust.

that they may be able to discern between the broad way & leadeth to destruction, and that narrow way that leadeth to lyfe everlasting, and to continue walking in that way, even to the ende of their life in this transitoie state. Thus much do those wordes signifie, which I have cited out of the fourth Chapter of S. Pauls Epistle to the Ephesians. And in the wordes that I have cited, out of the 12. Chapter of the first to Corinth: Saint Paule hath added, that these wordes of our Saviour Christ were spoken to them also, whom God hath, doth, or shall make mighty, endueinge them with power from aboue, making them able to stande against, and to withstand, yea and vanquish the ghostly enemies, that is, the deuill, the world, and the fleshe, to cure sicknesses and diseases, to succour, helpe and comfort the weake and feeble, to governe the simple, and to understand and speake diuers languages. All this may be vnderstanded in these wordes of S. Paule: God hath placed in his Church, certaine degrees of men, first Apostles, secondly prophets, thirde teachers, after that, powers, after that giftes of healing, helpings, gouernementes, and diuersities of tongues. So that these words, go and teach all nations &c. Were spoken first to the Apostles and Scholers of our Saviour Christ, and then to all such (their successours) as God hath, doth or shall make meete, any way, to teach those thinges that he hath commaunded to be taught & practised.

Act. 10.

But now M. Offerer hath found, that S. Paule being at Miletum, hath admonished his Bishops & Priests that were assembled before him there: saying. *Attēdire vobis, &c.* Take heede to your selues, and vnto the whole flocke of Christ, in which the holy Ghost hath ordained you Bishops, *Regere Ecclesiam Dei.* To governe the Church of God. And againe in the 13. Chapter of his Epistle to the Hebrewes, Saint Paule doth commaund all other sortes of men, without exception of Emperours, Kings, Queenes and Princes, to obey their Bishops and Priests, saying: *Obedite praepositis vestris, & subiaceat eis, ipsi enim peruiigilant, quasi rationem pro animabus vestris reddituri.* Obey your Prelates, and doo what

# First trie, and then trust.

4

what they appoint you to do, for they doo watch, as men that shall render an account for your soules.

Here is subtile Sophistrie, in the steele of probable reasoning, and profound Divinity. These testimonies bee so plaine, that it can not be denied, but that as the charge & gouvernement of Christs Church, &c. was committed to Christs Apostles and Disciples: so the same is committed to Popish Bishops and Pæstres, as to their successors. But I pray you (good M. Offerer) let vs consider better of these two places that you haue cited.

Saint Luke, reporting the Actes or deedes of the Apostles, sayth, that Saint Paule hasting towarde Ierusalem, would spend no time in Asia, and therefore determining to passe by Ephesus, sent messengers thither, to require the Elders of the congregation, to repayre vnto him, being then in the ~~Island Miletus~~ (which is now called Mela.) These Elders you doe name Bishops and Pæstres. But the Greeke worde that S. Luke useth there, can not by any meanes signifie eyther a Bishoppe or Pæst, of that sorte that you speake of. For *πρεσβυτερος* doth signifie one that is elder or moze auncient in yeeres, or moze honorable then they be amongst whom he liueth. And such were they, that commonly were chosen in those dayes, to be teachers, instructours and gonerours in the congregations or Churches of Christians: and therefore they were called *πρεσβυτεροι* Obseruers

*Miletus, ubi hæc gesta sunt à Paulo, urbs erat Asia in finibus Ioniae, & Caria: nec longo tractu distita ab Epheso. At Mela, quæ apud Scriptores Melita dicitur, insula fuit in mari mediterraneo non procul à Sicilia, qua spectat Africa: ubi post naufragium Aptus appulit. Act. cap. 28.*

Watchmen, searchers, & such as had the oversight of things committed to them. But your Bishops and Pæstres, must bee such as the Grecians doe call by the name of *ιερευς* or *ιερεις*. That is, a Pæst that offereth sacrifices. But heere I will make you one offer (M. Offerer) which shalbe thus. If you can finde in any of the Bookes of the newe Testament, that eyther our Saviour Christ speaking of the ministers of the new Testament, or any of the Apostles writing of the seuerall sortes of ministers that our Saviour Christ hath ordayned to serue or minister in his Church, haue used eyther of these Greeke wordes *ιερευς* or *ιερεις* which doe signifie a sacrificing Pæst: then will I recante



## First trie, and then trust.

the Protestant doctrine, and subscribe to your Papisticall doctrine, and not before. In the place that you haue cited out of the 20. Chapter of the Acts of the Apostles, S. Paule calleth the ministers of Ephesus, *ἐπισκοποι*, that is, watch men or ouersers, appointed by the holy Ghost *πολιτευειν* that is, to gouerne the Church of God, in such sorte as a Shepheard doth gouerne and feede his flocke, but not *κατα κυριευειν* that is to exercise lordlike authoritie ouer them, as your meaning must needs bee, that your Bishoppes and Prelates should. For you say that S. Paule doth commaund all other sorts of men, without exception, &c. To obey their Bishops and Prelates: saying, *Obedite, &c.* Obay your prelates, &c. And here I must needs note your corrupt manner of handling of this place of S. Paule. He himselfe doth beseech those Hebrewes that he wrote vnto, to suffer, or to take in good part, that short exhortation that he gaue them: but you say, that hee commaunded them (yea though they were Emperours, Kings, Quenes or Princes) to obaye theyr Prelates, and to do what they appoint. In the Latine you cite the wordes, as they are in the vulgare translation, allowed in the Tridentine councell, *Obedite, &c.* It pleaseth you to set downe for *Prapostiti*, Prelates, minding (as it seemeth) to make vs beleue, that such Prelates as you call Bishops and Prelates, must (by S. Pauls commaundement) be so obeyed of all Emperours, Kings, Quenes and Princes (and so by good consequence, of all persons that are inferior to these) that whatsoever these Prelates shall appoint to be done, must of necessitie be doone, by all men and women of euery degree, as though such Prelates onely, (and none other) might be in the Latine called *Prapostiti*, and in the Greeke, *ἐπισκοποι*. Which Latine and Greeke wordes doe signifie all manner of superiours, whether they be of the ecclesiasticall or ciuill state. Yea and that dutie of watching, as men that shall render an account for the soules of men: is common to all those superiours of all sortes, wherefore you haue dealt very iniuriousslie, in that you haue restrayned that dutie of watching to your Prelates onely.

Saint

## First trie, and then trust.

5

Saint Paule in his Epistle to the Romanes, the 13. Chapter, writeth thus. *Omnis anima, potestatibus sublimioribus sub* Rom. 13.  
*ditur sit.* Let every soule be subiect to the higher powers, &c.

If you had seene and considered what Chrysostome writeth upon these wordes of Saint Paule: I think you would neuer haue written as you haue done, affirming that saint Paule hath commaunded all manner men, without exception, (yea, though they were Emperours, Kings, Queenes, or Princes) so to obey your Prelates, as to do whatsoeuer they shall appoint them to do: for Chrysostome writeth thus. *Et cum si Apostolus sis, si Euangelista, si Propheta, siue quisquis tandem fueris. Neque enim pietatem subuerit ista subiectio. Et non simpliciter dicit, obedias, sed subiecta sit.* Although thou shouldst be an Apostle, an Euangelist, or a Prophet, or what manner of man soeuer thou shouldst be. For this subjection, doth not subuert pietie, or godlines. And hee doth not simply say, Let every soule obey, but (he saith) Let it bee in subiection. Thus much Chrysostome, writing upon the first wordes of the thirteenth to the Romaines.

Chrysost. in  
Rom. 13.

And in the same Chapter that you cite out of the Epistle to the Hebrewes, saint Paule seemeth to haue the same meaning that hee had when hee wrote to the Romaines. For thus hee writeth to the Hebrewes, in the latter end of the thirteenth Chapter. *Salutate omnes qui praesunt vobis, & omnes Sanctos.* Salute all them that are your Rulers, and all the Saintes.

If these Rulers that saint Paule willethe the Hebrewes to salute, were such as you say they were, when hee commaundeth them to obey (that is to say Bishops, & Priests) then was not this Epistle written to them, but to the inferior sorte amongst the Hebrewes, which is a thing so absurd to be graunted. For what ciuilitie, honestie, or wisdom, may that man be thought to haue, that would write such an Epistle as this, to the inferiours of any congregation of Christians, and not to the superiours of the same congregation? These Hebrewes were Christians, and dwelt (as may be thought) in sundrie Cities, within the



## First trie, and then trust.

**Dominions of the Emperour of Rome.** As in Hierusalem, or in any other of those Cities that had belonged to the kingdome of Israel, or in any other kingdome or prouince. And it is like, that the Apostle (being in Italy when he wrote this Epistle) had some occasion to admonish them, of that opinion which commonly the posteritie of Abraham held: which was, that they ought not to liue in subiection to any rulers that were not of the same posteritie. And therefore he wrote vnto them as befoze, *Obedite, &c.* Obey your Superiours, and submit your selues vnto them. And as in this place, *Salutate, &c.* Salute all those that be in authoritie ouer you. As though he should haue said thus. I know that you would gladly be gouerned (as you are Hebrews borne) by such as be Hebrews, as you are, and (as you are Christians) by Christians as your selues be: But sith you see, that God will haue it otherwise: let such as God hath set ouer you, haue their due honour at your hands: Obey them, honour them, serue them, giue them all tributes and customs due vnto them, and pray to God for them, that you may leade a peaceable and quiet life vnder them. And that they may the rather be moued to be fauourable to you: salute them in my name, and in like manner, salute all saints, that is, all Christians, though they be of the Grækes, that they may know, that both I and you, doe esteeme of them, as of fellow members of that one body, whereof Christ is the head.

This may be the meaning of the Apostle, in those words that you haue cited, and in the other that follow. But it may be that some of your sorte will say, that in the seventh verse of the same Chapter: the Apostle hath written thus, *Memores estote, &c.* Be mindefull of those your rulers, that haue spoken vnto you the worde of God, and follow their faith, considering what the end of their conuersation was. Here you will say that these rulers must needs be preachers of the worde. I confesse that the Apostle both in these words meane of such. But shall we therefore say that they were Bishops and Priests, such as you

## First trie, and then trust. 6

you haue affirmed them to bee: It appeareth manifestly by the Apostles words, that they were the same that had preached the gospel vnto them, and had continued constant, in preaching the same doctrine to the end of their liues: and had sealed it with their blood. For the Apostle saith thus. Considering what the end of their conuersation hath bin: which can not bee ment of any, that did then presently gouerne or teach them. Yea, and how could the Apostle take vpon him to commaund Emperours, Kings, Quenes, and Princes: to obey such Bishops, and Priests, as the Hereticks (being a simple sort of Christians) could haue to rule and teach them?

The testimonies therefore, that you alleage (M. Differer) may right well bee denyed; for they testifie not that which you would affirme by them. For although the charge and gouernment of the Church of Christ, the preaching of the doctrine of the gospel, and the ministracion of the sacraments of Christ, were committed, to the Apostles and Disciples of Christ, and to their successours: yet are not the same committed to your Bishops and Priests, for they are not the successours eyther of Christ or any Apostle, or Disciple of Christ, except you will needes haue them the successours of Iudas Iscariot, or of Simon Magus.

But now, the learned Protestant that you make your offer vnto, must either proue by some such other like plaine testimonies of the Scriptures, that our Saviour Christ did commit the chiefe charge, and supreme gouernment of his Church, to Emperours, Kings, Quenes, & Princes, to plant Christian faith and Religion in the same: or else, that some one of Christs Apostles, or Disciples, did conuert some one People, Land, or Countrey, from their Idolatrie, and Ethinke kinde of liuing, to Christian faith and Religion, by preaching the doctrine of the Protestants, &c.

For Protestants to proue by plaine testimonies of the Scriptures, that our Saviour Christ did commit the chiefe charge and supreme gouernment of his Church, &c.



## First trie, and then trust.

Is altogether unnecessary: for neuer did any of that sorte affirme that to bee true. Wee doe all knowe that our Saviour our Christ did not call Emperours, Kings, Quenes, nor Princes, to make them his messengers or Apostles: but he called fisher men and such other, and made them able and meete to doe his message, even to Princes and Emperours, and to all other, the greatest personages in the world. As saint Paule writeth 1. Cor. 1. *Quae stulta sunt mundi, elegit Deus, ut confundat sapientes, &c.* God hath chosen the foolish things of the world that hee might confounde the wise, and God chose the weake things of the world to confounde the stronge, and the base and dispised thinges of the world hath God chosen: yea, and those thinges that bee not, that hee might destroy those thinges that bee: Yea, and wee doe know, that God did not prepare the hearts of the Princes and chiefe men of the world, to receiue the doctrine of the gospell with the first: so that the Apostle Paule had occasion to write thus to the same Corinthyans. 1. Cor. 1. *Idcirco uocauimus uos, &c.* Brethren, consider your calling, for there are not amongst you many wise men after the flesh, not many mighty, not many of noble Parentage, &c. Yea, & in the daies wherein Saint Augustin elined, (which was 400. yeeres after the ascension of our saviour Christ) it seemed a strange thing, euen in the City of Rome, that any man of any account in the world, would become a Christian man. For when Victorinus (a famous Rhetorician in that City) would professe the Religion of Christ and be baptized: hee wold it (as Saint Augustine hath written,) *Confessionum, lib. 8. cap. 2. Mirante Roma, & uisitante Ecclesia.* Rome meruelling, and the Church of Christ in Rome, reioycing. There is therefore no cause why you shoulde require the learned Protestant to proue by plaine Scriptures, that our Saviour Christ, did commit & chiefe charge and supreme gouernment of his Church, to Emperours, &c. But this the Protestants doe hold, and are able to proue by plaine places of the Scriptures: that Emperours, Kings, Quenes, Princes, Dukes, and all other Potentates, are the

1, Cor, 1,

1, Cor, 1,

August, lib,  
8, Cap, 2:

the

## First trie, and then trust.

7

the supreme gouernours of those peoples ouer whom God hath placed them, whether the same people be (by profession) Christians, or Discreants. Yea, and that the chiefe charge that euery of these Potentates haue from God: is that they shall in their owne persons walke in the Lordes wayes, and leade their people in the same. And for that cause, they are in the Scriptures called *Pastores*, that is Sheepeheardes, as in the 44. Cha. of his Prophecies, *Esaie* Esaie, 44, speaking in the person of God, saith, *Qui dico Cyro. Pastor meum, & omnem voluntatem meam complebis*: That is, Which do say vnto Cyrus, thou arte my Sheepeheard, and thou shalt fulfill all my will. Cyrus was an Heathen prince: and yet the Lord calleth him his Sheepeheard: and commaundeth him to fulfill all his will and pleasure. King Dauid being a Sheepeheard in deede, was taken from the Sheepfold, and made king ouer all Israell, that he might feede that people of the Lord, euen as a Sheepeheard feedeth his flocke. And he did rule them prudently, with all his possible pwoze. *Psal. 78.* And that these Potentates might be able to discharge that duety that the Lord God hath appointed them to do: he hath giuen vnto them the pwoze of the Sword, as in the 13. Chapter to the Romaines it appeareth. *Principes* (saith Saint Paule) *non sunt timori boni operis, sed mali, &c.* Princes are not to be feared of them that do well, but of them that do euill. Wilt thou be without feare of the Potentate? Do well, and thou shalt be praised of him. For he is Gods minister to do the good. But if thou do euill: then feare him, for he beareth not a sword for nought. He is Gods minister, to take vengeance on him that doth euill, &c.

At that time, when the Apostle wrote those wordes to the Romaines, there was not one Christian Prince (as it may be thought) in all the world. And yet he doth certifie the Romaines, that euen those heathen Princes, were ordained of God, for the benefit of Christians (as of all other sortes of men): that would bend them selues to walke in hys wayes, and not contynue



## First trie, and then trust.

in ignorance of life. And for the punishment of all such as should give them selves to leade a dissolute life.

Yea, and it belanged to the office, even of those Princes, not onely to vse the powre of the Sword in defending Innocents; and in punishing wicked doers: but also to set forth, aduance, and maintaine, right and true Religion, as in the holy Histories it doth appeare that they did, as often as by any occasion, their hearts were touched with the feare of GOD. As Darius, the Persian Emperour when hee had seene the mighty powre of GOD in preserving Daniell in the Lyons den, did hee not write immediately to all his subiects, commaunding them to feare & to stand in awe of Daniels God: confessing him to be the living and everlasting God, & that his kingdome & powre is everlasting, and that it is hee that delivereth and saveth, & worketh wonders both in Heauen & in Earth. Daniel. 6. The same Darius, (as it appeareth in the first Chapter of the first booke of Esdras) commaunded that the Temple in Hierusalem (which had bin destroyed by the Babylonians) should be reedified, (as king Cyrus had commaunded) and that it should be furnished with all things necessary, and meete for the service of God. 1. Esdras. 1. & 6.

Daniel. 6.

1. Esd. 1. & 6

And amongst the good kings of Israel, and Juda, David (not without a secret motion from God, I am sure) did cause the Arke of Gods covenant to be brought to Hierusalem, and placed in a Tabernacle, which hee had prepared for it there: yea, and in his owne person, hee used all such behaviour, as might tend to the setting forth of the glorie of God, and abase him selfe in the sight of God, and at his owne charges, hee caused much sacrifices to be offered to the Lord, and after ward, hee blessed the people of the Lord, and gave rewards of meate & drinke to every one of them, as well the women as the men. As appeareth in the first Chapter of the second booke of Samuel, which you call the second of the kings.

2. Reg. 6

And I pray you (good M. Offerer) who was hee, whom

## First trie, and then trust. 8

God appointed to build his Temple in Hierusalem: was it not Salomon the king? And did not hee builde it in deed: and furnish it according as the Lord had commaunded him: *Tertij, Reg. 5. &c.* And who reformed Religion, destroyed the Idols that king Ahas had caused to be set vp in the Temple: was it not his sonne Ezechias? And did not the same Ezechias brake the brasen Serpent, because the people had burned Incense to it: Yea, and when the Priestes did any thing in the reformation of Religion: did they it not by the appointment, and at the commandement of these good kings, David, Salomon, Ezechias, and Iosias? *4. Reg. 18.* Reade the History of the kings: and you shall see.

And what: did Christ come to take this Authority from Princes? And hath hee taken it from them, and giuen it to Peter and his Successors? Hee him selfe hath acknowledged that authority in Princes: in that hee payde Tribute to the Emperour, both for him selfe and for Peter. *Math. 17.* In the 13. Chapter to the Romaines, saint Paule declareth that the paying of Tribute, is an acknowledging of the highest authority in Princes. *Math. 17.*

Chrysostome, expounding that place of Saint Pauls Epistle, writeth thus. *Cur enim, inquit, uectigalia Regi dāmus? Nunquid tanquam prospicienti? Nunquid tanquam praesidenti, cura, tuitionisque mercedem soluentes?* For why (saith hee) doe wee giue Tribute to the king? Doe wee not giue it, as vnto him that hath a prouident care for vs: Doe wee it not, as men that pay vnto him that hath the rule of vs, the wages of hyer that is due to him, for the care that he hath to defend vs? And doth not Saint Peter (from whom your Bishops and Priests doe claime their high authority) write thus in the second Chapter of his first Epistle? *Subdite igitur estote, &c.* Bee ye subiect therefore, to euery humaine creature, euen for the Lords cause, whether it be to y king, as to him that excelleth, either to Dukes, as to them that are sent of him, for the punishment of euill doers, but for the praise of them that be good. For so is the will of God: that bepaying your selues well, you may stop y mouthes of *Chrysost in Rom. 13.* *1. Peter, 2.* of



## First trie, and then trust.

of foolish and Ignorant men : as being free, and not ha-  
ving the liberty for a cloke of maliciousnes, but as the ser-  
uants of God.

Thus, if you haue eyes to see, you may see, that the  
very testimonies that you haue alleaged (being taken in  
their right sence) doe proue sufficiently, that though no  
learned Protestant, can proue, or dooth or hath affirmed,  
that our Saviour Christ did commit the chiefe charge and  
supreme gouernment of his Church, to Emperors, kings, &c.  
Yet the chiefe charge & supreme government of men of all  
sorts, hath bin alwaies, is still, and euer shalbe in such Pro-  
testants, euen by the ordinance of God himselfe, as by the  
other testimonies that I haue alleaged dooth most mani-  
festly appeare.

And where as you require the learned Protestant to  
proue, that any one of Christs Apostles or Disciples, did  
(by preaching the Protestants doctrine) conuert any peo-  
ple, lande, or countrey, from their Idolatry, and Ethnike  
kinde of living, to Christian faith, and Religion, as of one-  
ly faith to iustifie, &c. I say, that neuer any one of the A-  
postles or Disciples of Christ, were the meanes that God  
vled in the conuerting of any one lande, people, or coun-  
trei, by the preaching of any other doctrine, then that  
which you call the Protestants doctrine.

You note sixe points of doctrine, preached by the Pro-  
testants, which (as you say) neither the Apostles, nor any  
Disciple of Christ, preached. First, that faith onely iusti-  
fieth. Secondly, that all good works are vncleane in the  
sight of God. Thirdly, that there is no free will. Fourth-  
ly, that the body of Christ is not really present in the Eu-  
charist. Fiftly, that the blessed Masse is not a Sacrifice.  
And sixthly, the abolishing of Christs Sacraments, and all  
the graces, and goodnes that is conferred to vs by them.

For the first (I say) that Christ him selfe hath taught  
it, in that he hath sayd thus. *Mar. 16. Qui crediderit,*  
*& baptizatus fuerit : saluus erit. Qui vero non crediderit, con-*  
*demnabitur.* Wee that shall believe and be baptized, shalbe  
saued.

## First trie, and then trust.

9

And so. But hee that shall not believe shall be condemned.

Saint Paule hath taught it to the Romaines, Chap. 5. Rom. 5. in these words, *Justificari ergo ex fide, pacem habeamus ad Deum, per Dominum nostrum Iesum Christum: per quem habemus accessum per fidem, in gratiam istam in qua stamus, & gloriamur in spe glorie filiorum Dei.* Being iustified by faith, therefore let vs bee at peace with God, through our Lord Iesus Christ: by whom wee haue access to through faith, into this grace wherein wee stand, and do reioyce in the hope of the glorie of the children of God. To take from you all occasion of quarrelling: I haue cited the words of S. Paule as I finde them in your allowed latine translation. Although I do know that in the græke it is thus, *ἐν ἡμῖν ἔστιν ἡ χάρις*. *Pacem habemus*, And not *habeamus*. Wee haue peace, and let vs not haue peace, but to a simple meaning minde: the sence is all one, whether wee say, wee haue peace, or let vs haue peace. And in the end of the sentence: it maketh no difference to say, wee glory or reioyce in the hope of y<sup>e</sup> sonnes of God, or wee reioyce in the hope of the glory of God. For take it which way y<sup>e</sup> will: Saint Pauls meaning is not needes bee, that wee are iustified, that is, wee apprehend and lay hold vpon, free discharge of our sinnes that wee haue by the mediation of Christ, onely by faith, and by none other meane.

And againe, in the second Chapter to the Ephesians, Ephe. 2. Saint Paule writeth thus, *Gratia enim estis saluati per fidem: & hoc non ex vobis. Dei enim donum est: non ex operibus, ne quis gloriatur.* For by grace (that is free mercy) you are saued thorough faith: and that not of your selues. For it is the gifte of God, and cometh not of works, least any man should boaste. The Epistles of the Apostle Paule are full of matter, to proue this point of doctrine to bee true.

The second point of doctrine, is (as you do terme it) the contempt of good works, and that they bee all vncleane in the sight of God. Wee contemne not good works, but wee esteeme of them as they ought to be esteemed of: that



## First trie, and then trust.

is, as of the good fruites of a good faith. And we teach, that no workes may be accounted good, other wise, or in any other respect, but as they be the fruites of a good faith. This point of doctrine was taught by our saviour Christ, when hee sayd thus, *Luca. 17. Cum feceritis omnia quae praecepta sunt vobis, dicite, serui inutiles sumus: Quod debuimus facere fecimus.* When ye shall haue done all that you are commaunded to do, then say: we are vnprofitable seruants. We haue done that our duety was to do. And againe, in the 20. of Mathew, in the Parable of the labourers that laboured in the Vineyarde. *I volo autem & huic nouissimo dare sicut & tibi.* I will giue vnto this that came last, euen as vnto thee. Hee that had laboured but one houre, receiued as great a reward, as hee y had laboured the whole day. The penny that is spoken of there, is the Kingdome of Heauen, and is not deserued by labour, but is freely giuen to them that doo labour, not in respect of their labour, but at the pleasure of the heauenly Lord, of that heauenly Vineyarde, wherein they labour.

You do therefore charge vs vniustly, when you say that we contemne good workes, or that we do say that they are vncleane in the sight of God. But thus we say, that our good workes, (yea, our best workes) as they be wrought by vs: are so vncleane, that they are not meete to be called good. And herein we are of one minde wth the Apostle Paule, who writeth thus to the Romaines, taking the matter vpon him selfe, and in his owne person, painting out the best amongst men. *Scio (sayth Sainte Paule) quia non habitat in me, hoc est, in carne mea, bonum.* I know that in mee, that is, in my flesh, there dwelleth no good thing. And againe, in the third Chapter of the same Epistle, the Apostle Paule citeth the words of the Prophet David, *psa. 14. saying, Non est iustus quisquam, &c.* There is no man iust, there is none that hath vnderstanding, there is none that seeketh after God. They are all gone out of the way, they are all become vnprofitable, there is none that doth good, no not on:

These

# First trie, and then trust.

10

These places may suffice to proue, y<sup>e</sup> woꝝks wrought by vs, cannot rightly bee called good, as they be wrought by vs. But as God woꝝketh them in vs, so his woꝝks wrought in vs, oꝝ by vs as his instruments, are in deede good. And wee contemne them not: but as S. Paule teacheth y<sup>e</sup> Hebrews, so doe wee teach. To doe good, & to distribute, forget not: foꝝ with such sacrifices God is well pleased. Yea, wee teach, as S. Augustine did. *Tom. 7. De gratia & libero arb. Cap. 7.* *Si ergo Dei dona sunt, bona merita tua, Deus coronat merita tua non tanquam merita tua, sed tanquam dona sua.* If therefore, thy good merites, bee the giftes of God: then dooth not GOD crowne thy merites, as thy merites, but as his owne gifts. Foꝝ as those merites may bee sayd to bee ours: they are too althye: yea, although they bee such woꝝkes as may bee, and commonly are called righteous woꝝkes. According to the saying of Esay. 64. *Facti sumus ut immundus omnes nos, & quasi pannus menstruatae uniuersa iustitia nostra.* All wee are become as an vncleane person: and all our righteousneses, are as the cloth of a menstruous woman.

August. lib.  
de grat. &  
libero arb.  
Cap. 7.  
Tom. 7.

Esay. 64.

I hope that M. Offerer dooth now see, that the seconde point of doctrine that hee requireth the learned Protestant to shew, by plaine testimonies of Scripture, to bee such as the Apostles and Disciples of Christ preached, when they did by their doctrine conuert Peoples, Landes, and Countreyes, &c. As by that which I haue befoꝝe written, proued to bee such doctrine in deede.

The third point of doctrine, is the deniall of free will. Wherein also, M. Offerer dooth abuse vs (whom hee calleth Protestants.) Foꝝ no learned Protestant either hath, doth, oꝝ will deny mans will to be free, although it may (in some sence) bee affirmed to bee bound. Free it is, bicause it neither is noꝝ can bee enforced to consent to any action, although the outward action may bee so enforced by violence, that it may be done oꝝ left vndone, contrary to the inward will of the person that either doth the action, oꝝ doth leaue it vndone. As when a man falleth into y<sup>e</sup> hands of theues, and fearing to bee murdered by them, doth deliuer to them



## First trie, and then trust.

his money, which notwithstanding, hee is willing to receive & keepe from them, if with fastie of his life hee might do it. And yet in this case, it may bee said, that the will consenteth to deliuer the money, being drawne (but not enforced) by the consideration of the hard choise, which is eyther to deliuer the money, or to die presently by the bloody ranny of the theues.

The question therefore is not, whether the will of man bee free; but whether the power of mans free will bee such, that it is able of it selfe to make choise of that which is good and to embrace it: and to refuse that which is euill, and to shunne it. In the sixt of Saint Iohns gospel, our Saviour our Christ hath saide thus: *Nemo potest venire ad me, nisi Pater qui misit me traherit eum*, No man can come vnto mee, except the Father that sent mee shall drawe him. Saint Augustine, in Iohannem. Tract. 26. writeth thus vpon this place, *Magna gratia commendatio. Nemo venit nisi tractus. Quem trahat, & quem non trahat: quare illum trahat, & illum non trahat, noli velle indicare, si non vis errare: semel accede & intellige, &c.* This is a great commendation of grace or free mercy. No man doth come without drawing. If thou wilt not erre, bee not willing to iudge, whom hee draweth, and whom hee draweth not: why hee draweth one man, and why hee draweth not another: receiue it and vnderstand it at once. Thou arte not drawne, pray that thou maist bee drawne: But heere, what doe wee say brethren? If wee bee drawne vnto Christ: then doe wee beleeue against our willes. Then is not the will stirred vp, but violence is vsed. Any man being vnwilling, may enter into the Church, hee may come vnto the altar, being vnwilling, hee may come vnto the Sacrament, being vnwilling: but beleeue hee can not, except hee bee willing. If beleeue were an act of the body, then might it be done in them that bee vnwilling: but it is not with the bodie, that wee beleeue vnto Righteousnesse. Heare what the Apostle saith. With the heart wee beleeue vnto righteousness, And what followeth? But with the mouth wee make

August. in  
Iohn. tract.  
26.

## First trie, and then trust.

11

make confession to saluation. This confession riseth out of the roote of the heart, &c. Thus saire S. Augustine.

If there were no more to be sayd but this : the Offe-  
rer might be satisfied, touching our doctrine, seeing we teach  
not other wise therein, then our Saviour Christ did, nei-  
ther doe wee discent from the iudgment of the auuncient fa-  
thers, that haue wrytten vpon the woordes of our Saviour  
Christ.

But let vs see, what Saint Paule hath wrytten to the  
Corinth. 2. Cor. cap. 3. *Fiduciam autem talem, habemus per* 2. Cor. 3.  
*Christum ad Deum: non quod sufficientes simus cogitare aliquid*  
*a nobis, quasi ex nobis: sed sufficientia nostra ex Deo est.* Such  
assurance to God-ward, haue we, through Christ (saith S.  
Paule) not that we be sufficient of our selues, as of our sel-  
ues, to think any thing : but our sufficiencie is of God.

And agayne to the Philippians, Chapter first, Sainte Philip. 1.  
Paule saith thus. *Deus enim est, qui operatur in vobis, & vel-*  
*le & perficere, pro bona voluntate,* It is God that worketh in  
you, both the will and the powre to perfoyme the will.

And againe, to the Romaines, Chap. 7. *Velle adiacet* Rom. 7.  
*mihi, perficere autem bonum non inuenio, &c.* I haue a will: but  
to perfoyme that which is good I finde not. For I doe not  
that good thing which I am willing to doe : but the euill  
thing which I am vnwilling to doe, that doe I. Now it is  
not I that doe it, but sinne that dwelleth in mee.

By these plaine places of Scripture, it appeereth ma-  
nifestly, that the learned Protestants, doe teach nothing  
concerning free will, but that which our Saviour Christ, &  
his Apostle Paule haue taught. But now to the fourth  
pointe of doctrine.

The fourth point of doctrine is, the denyall of the re-  
all presence of Christes body in the holie Eucharist. It is  
very true that all learned Protestants doe deny, the reall  
presence of Christes bodie, in the holie Eucharist. And  
there is good cause why they should doe so. For touching the  
reall presence of his body : our Saviour Christ him selfe  
bath sayd (as we reade in the 11. Cha. of S. Johns gospel)



## First trie, and then trust.

Act. 3.

Lazarus is deade, and I am glad for your sakes, that I was not there, that you may beleue. If you will say, that Christs body was not then glorified (as now it is) and therefore could not then (as now it may) bee in moe places at once then one: then consider the words of S. Peter, Act. 3. Repent and bee conuerted, that your sinnes may bee blotted out, when the time of refreshing from the presence of the Lord shall come, & when hee shall send him that hath bene preached vnto you, euen Iesus Christ, whom heauen must containe, euen till the time of the restitution of all things, which God hath spoken by the mouth of his holie Prophets from the beginning.

By these wordes of Saint Peter, it appeareth, that hee knew nothing of this reall presence of Christs body in the holie Eucharist. For hee saith that heauen is the place, where the Reall bodie of Christ must bee, till that tyme wherein hee shall appeere in iudgement, which is the time of the Restitution of all thinges, as hee hath spoken by the mouth of his holie Prophets, which haue bene since the world began.

Tim. 2.  
Epist. 57.

According to this dooth Saint Augustine write to Dardanus. *Cauendum est enim, ne ita diuinitatem adstruamus hominis: ut veritatem corporis auferamus.* Wee must take heede, that wee doe not so builde vp the diuinity of the man: hoode, that wee take away the truth of the bodie. For it followeth not, that whatsoeuer is in God, should bee euery where as God is. By this it appeereth that Saint Augustine knew nothing of our Offerers reall presence of the bodie of our Saviour Christ in the holie Eucharist.

All this notwithstanding, wee hold, that the body and blood of Christ are in the holy Eucharist, present to y<sup>e</sup> saythfull receiuers, verily and in deede. So that as many as doe with a full assurance of the mercies of God, promised in Christ, receiue y<sup>e</sup> holy Eucharist: doe vndoubtedly (by faith) receiue into their soules, the verie body and blood of Christ, to their endlesse comfort.

The learned Protestants doe not teach (as you doe slanderously

## First trie, and then trust.

12

verously report of vs) that in y<sup>e</sup> holy Eucharist, there is no-  
thing but bread and wine: for wee know what S. Paule  
hath written to the Corinth. in the 10. Chapter of the first  
Epistle. *Est prudentibus loquor: indicate vos quod dico. Po-*  
*culum benedictionis cui benedicimus, &c.* I doe speake, as vn-  
to wise men: doe you iudge that which I doe speake. The  
Cup of blessing, which wee doe blesse, is it not the common  
partaking of the blood of Christ: And the bread which wee  
breake, is it not the comon partaking of y<sup>e</sup> body of Christ:  
The Lord hath made vs able to iudge of the meaning of y<sup>e</sup>  
Apostle in these words, wee doe know, that as many as doe  
come worthely to the Lords table, and be partakers of the  
holie Eucharist, doe not receiue the Sacrament of the body  
and blood of Christ, onely: but they receiue his verie bodie  
and blood. Although not really, substancially, and bodily,  
(as you imagine) yet spiritually, sacramentally, and verily  
and in deed. And this is according to that which saint Au-  
gustine hath written, in his Sermon, *De Sacramentis fide-  
lium. Hoc est ergo manducare illam escam, &c.* This is there-  
fore, to eate that meate and to drinke that drinke, for a man  
to dwell in Christ, and to haue Christ dwelling in him.  
And hereby, hee that dwelleth not in Christ, and in whom  
Christ dwelleth not: without doubt hee neither eateth his  
flesh, nor drinketh his blood, although hee doe eate and drink  
the Sacrament of so excellent a thing, to his owne condem-  
nation.

1. Cor. 10.

De Sacra-  
mentis fi-  
delium.

This may suffice, to certifie any reasonable man, that  
wee denie not that presence of Christs bodie in the holie  
Eucharist, which is taught in the Scriptures, and in the  
writings of S. Augustine.

The first point, that the Offerer doth charge vs with:  
† is, that wee denie the Sacrifice of the most blessed Masse.  
You should haue sayd, the most abhominable Masse. For  
what thing can bee more abhominable, then that thing  
which is directly contrarie to the scriptures, and derogato-  
rie to that one sacrifice that Christ Iesus (our high Priest)  
made of himself, once for all: Saint Paule to the Hebrews,

Chap.



## First trie, and then trust.

Hebre. 10.

Chapter 10. (speaking of our Saviour Christ) sayth thus. *Hic vero, una pro peccatis oblata victima, &c.* After this man had offered vp one sacrifice for sinne: hee sitteth at the right hand of God for ever, waighting from hence forth, till his enemies may bee made his foote stoole. For with one oblation, hee hath made perfect for ever, such as are made holie. And the holie Ghost dooth certifie vs, when hee saith thus. This is the Testament that I will make vnto them, after those daies, saith the Lord, giuing my lawes in their hearts, and in their mindes I will write them, and their sinnes & iniquities will I not remember any more. And where there is forgiveness of those sinnes and iniquities: there is now no Sacrifice for sinne. This saith Saint Paule.

What can bee written or spoken more plainly then this is, for the prooue of that which wee holie, that is, that in the Masse there is no sacrifice for sinne? Christ our high Priest, hauing offered vp one oblation, is set downe on the right hand of God for ever: and what other thing can bee ment by this, then that which followeth, which is, that by that one oblation, he hath made perfect all such as are made holie, that is, all the elected children of God, whom God hath by the holie spirit of sanctification made holie: Yea, and the couenant that the Apostle speaketh of heere doth assure vs, that all the sinnes and iniquities of Gods Elected children, are so pardoned and forgiven: that they shall neuer bee called to memorie any more. And heere vpon Saint Paule concludeth, that there is no more sacrifice to be offered for sinne. How dare any Christian (therefore) affirme directly contrary to these wordes of Saint Paule: that there is a sacrifice daily offered in the Masse, for the sinnes both of the quicke and of the deade? For that is the doctrine, that this Offerer and his fellowes doe maintaine.

1. Iohn. 1

See also, what Saint Iohn writeth in the first Chapter of his first Epistle, *Si autem in luce ambulamus, sicut & ipse est in luce: societatem habemus ad inuicem, & sanguis Iesu Christi filij eius, emundat nos ab omni peccato, &c.* If wee

## First trie, and then trust.

13

do walke in light, as hee is in light: (meaning GOD, of whom hee spake befoze) then haue we fellowship one with another, and the blood of Iesus Christ his sonne, doth make vs cleane from all sinne. If wee shall say that wee haue no sinne, wee deceiue our selues, and the truth is not in vs. If wee confesse our sinnes: hee is faithfull and iust, so that hee will remit or forgive vs our sinnes, and hee will cleanse vs from all iniquitie.

And againe, in the second Chapter, the same saint Iohn <sup>1, Iohn, 2.</sup> saith thus. My little babes, I write these words vnto you, that you should not sinne: but if any man shall sinne, wee haue an Advocate with the Father, euen Iesus Christ the Righteous, and hee is the propitiation for our sinnes. Not for our sinnes only: but also for the sinnes of all the world.

If wee had to doe with reasonable men: this that I haue cited out of the writings of these two Apostles, might suffice, for defence of that which the Protestants doe hold concerning the Masse, affirming, that there is no sacrifice offered therein, for the sinnes either of the quicke or of the deade.

But nothing will satisfie this Offerer, & his fellowes, the Popish Catholiques. The Scriptures haue no credit with them, except the same bee confirmed by the writing of men. Because commonly, the Auncient Doctors, haue in their writings vsed excessive or hyperbolicall manner of speeches, to moue the mindes of their Readers reuerently to esteeme of the holy mysteries: these grosse Carnepnaites, would (by the authoritie of these auncient Fathers) enforce vs to confesse, that the holy Eucharist, is a Sacrifice for the sinnes, both of the quicke and of the dead. But when their words are thoroughly waighed, it is found that they ment nothing lesse, then to giue occasion of any such blasphemous doctrine, as these Blasphemers would build vpon their words.

Let vs see, what Chrysostome hath said in his Homilie vpon the 95. Psal. concerning the Sacrifices of the New testament. Expounding the words of the Prophet Mala-

D

chic,



## First trie, and then trust.

Chrysost. in  
Psal. 95,  
Malach. 1.

chie, in the first Chapter. *Non est mihi voluntas in vobis, dicit Dominus omnipotens, &c.* I haue no pleasure or delight in you, saith the Lord Almighty, &c. Hee saith thus, *Vide quam luculenter, quamque dilucide mysticam interpretatus est mensam, quæ est incruenta hostia. Thymiana vero purum appellat sacras preces, &c.* See (saith Chrysostome) how plainly and manifestly, hee doth interpret the mysticall Table, which is the vnbloodie Sacrifice. Hee calleth the holy prayers, (which are offered vp after the sacrifice) pure incense. For this perfume is it that refresheth God, not that which is taken from the rootes that grow in the earth, but that is breathed out of a pure heart. And after hee hath noted, that the Sacrifices of the clee law were very many: hee saith thus. *Quæ omnia, noua gratia superueniens, vno completitur sacrificio: vnâ ac verâ statuens hostiam.* All which sacrifices, the new grace that succeeded, doth comprehend in one Sacrifice: or dayning but one, which is the right Sacrifice in deede.

Who can write more plainly for the prooofe of one onely Sacrifice that our sauiour Christ offered once for all: then Chrysostome doth in this place?

Yea, hee proceedeth yet further and saith thus: *Habemus & nos in nobis ipsis varias immolationes, non quæ iuxta legem incedunt: sed quæ decent Euangelicam gratiam: visne has cognoscere victimas, quas habet Ecclesia, quum sine sanguine, sine fumo, sine altari ceterisque ceremonijs, munus euangelicum sursum ascendit ad Deum, &c.* And wee also haue in our selues sundrie offerings, which proceede not according to the law: but such as are seemely for the grace of the gospel. But wilt thou know those Sacrifices which y Church hath, when the sacrifice of the gospel, ascendeth vp vnto God without blood, without smoake, and without Altar, and the rest of the Ceremonies, which is also, the cleane and vnspotted sacrifice? Hearken to the holy Scripture, which doth plainly expound vnto thee, this difference and varietie. The first Sacrifice therefore, is that which I haue spoken of before: that spirituall and mysticall gift, where

# First trie, and then trust. 14

of Paule speaketh when hee saith thus : *Imitatores estote, Dei, &c.* Wee yee followers of God, as deerely beloued Eph. 5. children : and walke in loue, euen as Christ loued vs, and gaue him selfe for vs, a sacrifice and oblation of a sweete sa- uour vnto God, &c.

It were too long to set downe here all the woozdes of Chrysostome in this place. The Offerer, or some of his Tom. 1. fellows, may reade them, as they stand wzitten in the Ho- milie afoze mentioned. It is manifest, that Chrysostomes meaning was not to maintaine the opinion of the popish Catholiques, which hold, that in their blessed Masse, is of- fered a sacrifice propitiatorie for the sins both of the quicke and the deade.

The same Chrysostome (in his 17. Homilie vpon the Tom. 4. Epistle to the Hebrews) wziteth thus, *Nonne per singulos In epist. ad dies offerrimus? Offerrimus quidem, sed ad recordationem fa- Heb. hom. cientis mortis eius. Et una est hac hostia, non multa. Quomo- 17. do una est & non multa? Quia semel oblata est, &c.* Doe not wee offer euery day? In deede, wee doe offer: but wee doe it for a remembrance of his death. And this sacrifice is but one and not many. And how is it but one and not many? Bicause it was offred but once, it was offred in the holiest place of all: and this sacrifice (which wee offer) is the Pa- terne or example thereof, wee doe alwaies offer one and the selfe same thing. And after many words to the same end: hee saith thus, *Non aliud sacrificium sicut Pontifex, sed idipsum semper facimus: magis autem recordationem sacrificij operamur.* Wee offer not another sacrifice, as the high Priest did, but wee doe alwaies make one and the same sacrifice: but wee doe rather worke the remembrance of a sacrifice.

Except our Aduersaries haue vtterly lost the vse of Reason, they must needes see, that Chrysostomes meaning was to teach that it is not the holy Eucharist, but y death and passion of Christ (whereof the Eucharist is a remem- brance) that is the sacrifice propitiatorie, whereby our sinnes are taken away. Euen in the iudgement of Chry- sostome, therefore, the Masse (which you call blessed) is in



## First trie, and then trust.

deede cursed, bicause it is derogatory to the office of Christ  
Jesus: whose comming into this worlde was to saue sin-  
ners. And hee onely it is, that hath saued his people from  
their sinns: by making a sacrifice of him selfe once for all.  
By which one sacrifice once made, hee hath made perfect as  
many and hee made holie, that is, all the Elected and cho-  
sen children of God. So that now there is no more sacri-  
fice for sinne. As the Apostle hath written to the Hebrews,  
Chapter 10. But what should I make any more to doe a-  
bout this matter: sith the Scripture is plaine on our side?  
Hebr. 10. *Sit Deus verax, omnis autem homo mendax.* Let GOD (the  
Psalm. 116. author of the scriptures) bee true, and euery man a liar.

Now, the last point of doctrine that you charge the Pro-  
testants with, is the abolishing of Christes sacraments, &  
of all the graces and goodnesse by them conferred vnto vs.  
To this I say, that no learned Protestant, either hath, doth  
or will abolish, or consent to the abolishing, of any one sa-  
crament that our sauour Christ hath instituted, or of any  
grace or goodnesse conferred to vs by them. Wee confesse with  
S. Augustine. *Ad Ianuarium. Epist. 118.* that our sauour  
Christ hath instituted verie fewe sacraments, and that the  
same are verie effectuall, as is Baptisme, and the Com-  
munion of the bodie and blood of our sauour Christ. These  
two sacraments wee acknowledge to bee instituted by our  
sauour Christ, as sacraments, that is, outward and visible  
signes, representing inward inuisible and spirituall graces.  
In Baptisme, the outward and visible signe is water, and  
the inward, inuisible and spirituall grace, is forgiveness of  
sinnes, and regeneration or new birth: both which we haue  
by the death and resurrection of Christ, and in that sacra-  
ment wee receiue a seale and pledge of the same. Yea, and  
where wee are by nature the children of Gods wrath: wee  
are by Baptisme, receiued into the church, and assured that  
wee are now the children of God, ioyned and grafted into  
the bodie of Christ, and are become his members, and that  
wee doe grow into one bodie with him. Yea, and being as-  
sured that Gods couenant and promise made to faithfull A-  
braham

August. ad  
Ianuarium.  
118.

## First trie, and then trust.

15

Abraham and to his seede, belongeth to vs and to our seede, because (belieuing in Christ) wee bee the spirituall posteritie of Abraham: wee are bound to baptise our children, as fellow members together with vs, of the same mystical bodie of Christ, that it hath pleased our heavenly Father to make vs members of. And when they bee able to learne, wee doe teach them to believe and acknowledge that they bee so: and to endeavour in their life to expresse that duetie both to God and man, which was at their baptism professed and promised.

In the other sacrament (which we doe commonly call the Lords supper) the outward and visible signe is bread and wine, both which wee doe (according to Christs commandement) receiue. For hee hath said Take, eate, this is my bodie: and drinke yee all of this: for this is the Cup of the new testament in my blood, &c. And wee are assured by faith: that as wee doe receiue the bread and wine into our mouthes and stomacks, even so wee doe by faith, receiue into our soules, the very body and blood of Christ, that heavenly foode, whereby our soules are refreshed and fed vnto everlasting life. And this bodie & blood of Christ, are the heavenly parte of this sacrament, remooued from all outward senses.

But wee doe not believe (as you popish Catholiques would haue vs believe) that the substance of the bread and wine in this sacrament, is turned into the substance of the bodie and blood of Christ: for so it could not bee a sacrament, which must haue in it both an outward and visible signe, and an inward inuisible grace. Wherefore the bread and wine must remaine in their natures and properties.

Neither doe wee believe, that this sacrament was ordeined to bee a sacrifice to God the father, for the remission of sinnes: for wee know that onely Christ Iesus hath bin and is able and worthy to offer sacrifice for the deliuerance of mankinde from sinne. And that hee hath (by that sacrifice that hee made of himselfe, once for all) fully satisfied



## First trie, and then trust.

for the sinnes of the whole world, and hath left nothing for vs to do, but firmly to fix our faith in him, and thankfully to take the vse of this eternall sacrifice, which wee chiefly do, when wee come woꝛthely to the Lords table, & bee partakers of that holy sacrament.

Now, if you thinke that I haue done that which you required the learned Protestant to do: then shame not to peelee and recant, and bee no longer an obstinate and willfull blinde popish Catholique, which is an Antichristian schismaticke. But bee a tractable and an obedient Scholler of Christ Iesus, hearkening to, and belising the gospel of Christ, which is the glad tidings of free pardon and full forgiveness of all our sinnes by the merites and mediation of our onely Lord and saviour Iesus Christ, protesting to hold euerie gospel that is contrary to this Gospel, accursed, as saint Paule willed the Galatians to do. So shall you bee a right Catholique Christian, holding and professing that Catholique faith, which Christ himselfe commanded his messengers to teach Catholiquely, when hee sayde thus, *Euntes in mundum uniuersum, docete omnes gentes, baptizantes eos in nomine patris, & filij, & spiritus sancti, &c.*

Math. 28.

Going into all the world, teach all nations, baptizing them in the name of the father, of the sonne, and of the holy ghost, teaching them to obserue all those things that I haue commaunded you. This is the Catholique doctrine that wee haue heard and learned, and do beleue it. By hearing this woꝛd of the gospel or glad tidings of free pardon and forgiveness of sinnes: our God hath wrought in vs such an assurance of Saluation, that wee doubt nothing thereof. And this assurance woꝛketh in vs an vnfaigned loue towards him that hath adopted, predestinated, and called vs to bee incerte Images of his sonne: and one of vs towards another, although not in such perfection as hee hath loued vs, and as hee commaundeth vs to loue one another, yet in some measure, and in such measure as hee in mercie alloweth of. Wee protest therefore, that wee will hold this faith  
and

## First trie, and then trust. 16

and still craue the encrease of this faith, and that wee may grow rich in those woorkes that our Lord y<sup>e</sup> hath made vs, redeemed vs, & consecrated vs to his owne seruice, hath prepared for vs to walke in. As for woorkes diuised by men: wee esteeme of them as wee finde them. If wee see that they bend to the setting forth of Gods glozy, in our edification, wee vse them, otherwise wee refuse them. But the woorkes that God hath commaunded: wee are carefull to do. And when by the infirmitie and corruption of our nature, wee stumble and fall: wee crie vnto our mercifull father for help, as being assured that hee heareth vs and in tender affection towards vs, will help vs: yea, though wee do for a time suffer vs to lie vnder that twofold heauie burden of sinne, vnder which wee are fallen by infirmitie. Wee seeke not to our fellow seruants, as to Angels or men: much lesse to Antichrist, the professed enimie of our Christ and sauour. Wee trust not in our owne strength, nor in any merites that may be in vs: but wee trust in our God and our onely sauour Iesus Christ. And when wee haue walked bpight, and haue done that which wee are commaunded to do, wee say (as our Sauour hath taught vs to say) wee are vnprofitable bond slaues: wee haue done nothing but that which of duetie wee ought to do. But now let vs see the second offer that our Offerer maketh.

### The second offer.

#### The Offerer.

Second, Christ his Catholique Church being on this wise planted by the Apostles and Disciples of Christ, by Bishops and Priests the successors of them, had at all times a speciall care and regarde, not onely of preaching Gods word, but also of the preservation of the same woord and gospell by writing of the sacred Bible, and holy scriptures, and did discern and iudge them from all other writings prophane or authentique of all sortes. What Church hath had



## First trie, and then trust.

had from time to time the custodie of the sacred scriptures, and most safely hath preserved them for the necessarie foode of Gods people, and from the corruption of the aduersaries, as well Iewes and Gentiles, as schismatikes and heretikes of all sorts, but onely the common knowne Catholique Church of Christ? When therefore the learned Protestants, shalbe able to bring prooffe to the contrary, that their priuate conuenticles and Congregations, were the first bringers forth of this sacred Bible and word of God written, the chiefe preseruers and defenders of the same in all times and ages, from all Iewes, Gentiles, heretikes and schismatikes; then will I, as I sayd before, reuolt and recant.

Crowley.

In this his second Offer, the Offerer vseth a fallacie or disceit, which in reasoning is called, *Petitio principij*, That is, hee laboureth to confirme his assertion, wherein there is no certenty, by that wherein there is, as little or lesse certenty) then in that assertion that hee holdeth. And yet hee setteth a face vpon it, as though nothing were or could be more certaine, then both the assertion, and that whereby hee would prooue it, bee.

His assertion is, that the Church of Rome (which he calleth Catholique) is and euer hath bin, from time to time the conseruer and keeper of the sacred scriptures: and this hee would prooue by another like assertion, that is, that the same Church was the first Preacher and Writer of y same scripture, which hee calleth the sacred Bible and holy scriptures.

When the vnlearned Reader considereth this assertion: hee is brought into such a maze, that hee knoweth not which way to take. For this Offerer would beare him in hand, that the sacred Bible, which containeth those booke that are called the old Testament: were neuer written be-  
foze

## First trie, and then trust. 17

foze y church which he calleth Catholike did take in hād to wryte them. Where as in very dede, some of those booke were wrytten, befoze the first foundation of Rome was layde. Yea, hee would that men should thinke, that, that Romish Church which hee calleth Catholique: is the same that was first planted amongst the Nations of the worlde, by the preaching of the gospell amongst them. Which preaching began at Hierusalem, & sprang from thence, as from a most plentiful fountaine, and was by the labour and trauell of the Apostles and Disciples of our sauiour Christ, in preaching the gospell speedily spred ouer all the worlde. And that it was this Romish Church that did first wryte the Gospels and other booke of the new Testament, and hath discerned of those booke that are accounted for holy scripture, and hath seuered them from all other writings, what so euer: and hath preserved them from all corruption, &c.

But such as bee learned doe know, that all the booke of the old Testament (commonly called the Bible) were wrytten befoze the Incarnation of our sauiour Christ: and therefore, befoze any such Church as this Offerer imagineth the Romish Catholique Church to bee, could haue any being. Our Sauiour him selfe hath sayd, Iohn. 5. *Scrutami scripturas, &c.* Iohn, 5. Serch the Scriptures: for you thinke to haue euermore life in them. And those scriptures bee they that doe giue testimonie of mee. And againe, the Euangelist Luke saith thus, Chapt. 24. *Et incipiens a Mose, & omnibus Prophetis, &c.* Luc, 24. And beginning at Moses, and all the Prophets: hee did interpret vnto them all the scriptures which were wrytten concerning him. Saint Peter also, saith thus. Act. 3. *Et omnes Prophetas, a Samuele, &c.* Act, 3. And all the Prophets, from Samuel forward, euen as many as haue spoken, haue made mention of these daies: yea, and saint Paule in that Epistle that hee directed to those Romanes, that were the first Christians in Rome: wryteth thus. *Quaecunque enim scripta sunt, &c.* Rom, 15. What so euer things haue bin set downe in writing, haue bin wrytten for



## First trie, and then trust.

our learning, that through patience and consolation of the scriptnres, we might conceiue hope. And to Timoth. 2.  
2. Timot. 3. Timoth. 3. Saint Paule saith thus, *Omnis scriptura diuinitus inspirata utilis est, &c.* Euery scripture giuen by diuine inspiration, is profitable for teaching, for reproofing, for rebuking, for instructing, &c.

By all these places of scripture, it appeareth plainely, that the sacred Bible was written before the Romish Catholique Church had hir beginning: and therefore coulde not bee first written by that Church, as this Offerer labourereth to perswade that it was.

Yea, and the bookes of the new testament, were written by the Euangelists, and Apostles, and not by any such Bishops and Priests, as this Offerer would haue vs think to bee the immediate successors of the Apostles and Disciples of our sauiour Christ, and to bee the Bishops & Priests of the City of Rome. For when saint Paule being in prison at Rome, wrote his second Epistle to Timothie: there were no such Bishops or Priests there, as might worthily bee taken for Christians. For thus doth S. Paule write,  
2. Timot. 4. *In prima mea defensione, nemo mihi affuit, &c.* In my first defence: there was not one man that assisted mee, but all men left mee alone, God graunt it bee not layde to their charge, &c.

If this Offerer & his fellowes, haue any eyes to see, they may see: that when the Apostle Paule (being in prison in Rome) did write this Epistle to Timoth. the Bishops and priestes then were in Rome, were scarce worthy the name of Christians, because they durst not stand to y<sup>e</sup> profession of Christian Religion as S. Paule did, but left him all alone, betraying the Christian cause, as much as in them lay.

Yea, and hereof it may bee probably gathered: that Peter was not then at Rome, and consequently that hee was not Bishop of Rome for the space of xrb. yeeres together, as the Romish Catholiques doe affirme that hee was. Yea, rather it may bee thought y<sup>e</sup> hee neuer was Bishop of Rome: for this Epistle was written in Rome, the 13. yeere of the  
raigne

## First trie, and then trust. 18

raigne of Nero, which was the 35. yeere after saint Paule was conuerted to Christ.

But if hee were then Bishop of Rome, hee was at that time either fled from Rome, fearing the persecution, or els being in that Citie, hee durst not shew him selfe to bee of one minde with Paule, and so by his example, the rest that then were Christians in Rome, withdrew them selues from Paule, and left him all alone.

Thirteene yeeres before this, the Apostle Paule had writtten to the Romaines, being then at Corinth, in y<sup>e</sup> last yeere of the raigne of Claudius the Emperour. And as it appeareth in the first Chapter of that Epistle: the same of that Church was such at that time, that saint Paule wrote thus, *Primum quidem gratias ago Deo meo, per Iesum Christum, pro omnibus vobis, quia fides vestra annuntiatur in universo mundo.* First of all, I giue thanks to my God, thorough Iesus Christ, on the behalfe of you all: for that your faith is declared thzough out the whole world. The Church therfore, or Congregation of Christians that then were in Rome, were of the best sort of Christians. And bicause that Citie was then the chiefe City that then was in the world: therfore the same of their faith was spzed ouer all the world. But yet (as appeareth by that which is before alleaged) they had their faults and infirmities, which were seene in them moze at one time then at another. At the first, when they receiued y<sup>e</sup> doctrine of the gospell, they were earnest professors and followers of the same (as commonly men haue bin in our daies, and are still) but when persecution began to arise for the professing thereof: they began to shew them selues to bee like that seede that being sowne, fell in stony ground, and yet being againe moystened with y<sup>e</sup> dew of Gods grace which fell from aboue, they toke deepe roote, and so became moze fruitfull in the ende. For many of that age gaue their liues for the testimony of the truth, and were Martirs or witnesses of Iesus Christ, as in the Church Histories doth appeere.

Rom. 1.



## First trie, and then trust.

But that these were the writers of the Scriptures, appeareth not in any Histories, for they were written before, some by the Prophets, and some by the Apostles: and such bookes as were written after the time wherein the other Apostles lived, were written by the Apostle Iohn, which lived after all the rest.

As touching the especiall care that you say the Catholique Church hath from time to time had, not only of preaching the word, but also of preserving the same, &c: all learned Protestants doe know, that no man could have greater care to preach the word, to discern the bookes of holy scripture, from prophane writings, and to preserve them from the corruption of the aduersaries, then they that in the time of the tenne first persecutions, professed the Catholique religion. And amongst these Catholiques: none were more forward therein, then were they, which then were dwelling in the City of Rome. But what maketh this for prooffe, that the Romish Church hath alwaies bin, and is still, the keeper and preserver of the scriptures? The first Romish Church (which was Catholique) preached the gospel, as the Apostles and Disciples of Christ had done: but that Romish church that now is, and hath bin for the space of these last thousand yeeres (almost) being Antichristian, doth, and hath all this while preached mens traditions, & is to bee noted with that saying that the Prophet Esay used, in reprehending the Leviticall Priestes of his time. Esay. 29. Cited by our saviour Christ. Math. 15. *Populus hic labijs me honorat, &c.* This people honour mee with their lips, they draw nigh unto mee with their mouth, but their heart is farre from mee: In vaine doe they worship mee in teaching the doctrines and commaundements of men, &c.

The first Romish Church, used the Sacraments that Christ had instituted, religiously, and to that end that our saviour Christ had instituted them for: but that Romish Church, which you call Catholique, hath for the space of these

Esay, 29.  
Math. 15.

## First trie, and then trust. 19

these 1000. yeeres almost, and doth still abuse those Sacraments, namely, Baptisme, and the Supper of the Lord, commonly called the Sacrament of the body and blood of our saviour Christ. For that Church doth minister that sacrament to Churches, to Welles, and to Ships that saile on the seas: and of the other sacrament they make an Idole, lifting it vpon their heads to bee worshipped, setting it vpon their high alter, or hanging it ouer the same, burning incense befoze it, and vsing iectures of diuine honour befoze it, and carying it abroade in pompous maner, compelling the people to doe diuine honour to it. Yea, they offer it vp to God as a sacrifice for the sinnes both of the quick & the dead: and in tempests of weather, and in contumacious, they make it a bug to feare the diuell withall.

The first Catholique Church, in their exercise of Religion, did vse as few Ceremonies as might bee: for they knew that our saviour Christ had broken downe that middle walle or partition, which was the lawe of Ceremonies contayned in the lawe written, and had (thzough the flesh) bin the occasion that discord, whereby the nations of the worlde were so seuered from the people of Israell that they could neuer ioyne with them in one religion, till our saviour Christ had made it voyde, and made of both the peoples but one new man, making peace, that he might reconcile both in one body. And Ephe. 2. But your Romish Catholique Church, hath reedified a new middle walle or partition, of a lawe of Ceremonies, not contayned in the lawe written, but diuised by men. And that partition they doe still maintaine and vphold, enforcing all men that will beare the name of Christ and bee called Christians to allowe of and to vse those Ceremonies: and all such as doe refuse those Ceremonies, they doe excommunicate and deliuer to the secular powze to bee consumed to ashes with fire, or otherwise to bee tormented, onely because they refuse to vse those Ceremonies.

To bee brieffe, the first Catholique church did acknowledge none to bee her vniuersall head, but Christ Jesus one



## First trie, and then trust.

ly, and shee submitted her selfe to bee governed in matters of faith, by his spirite, which spirite did in deede governe hir in the vnderstanding of the scriptures, which are the rule of Christian Religion. And in ciuill gouernement, shee submitted herselfe to Princes, and other Potentats: acknowledging that God hath giuen vnto them the power of the sword, and hath made them his reuengers vpon earth, commaunding them to vse that power in defending innocents, and in punishing of such as doe transgresse his lawes. But your Romish Catholique church must haue a Pope to bee hir vniuersall head, vnder the name of Christs vicar general, and hee must haue absolute power vpon earth, diuined from the Apostle Peter, that neuer tooke vpon him selfe any such power, but willed all Christians to submit themselves to all estates of men, euen for the Lord Iesus sake. Yea, hee willed them to honour all men, to loue brotherly fellowship, to feare God, and to honour the king. 1. Peter, 2. But your Pope must haue power ouer all men, euen ouer Princes, to whom Peter submitted him selfe, and willed all Christians to doe the like. Yea, hee must haue power to depose all such Princes as will not bow to him, and bee his Executioners, in executing the paines of death vpon all such as it pleaseth him to take for Heretikes. Such Princes doth your Pope take vpon him to depose, & to depriue them of all princely dignitie, & to set vp in their place, such as will submit themselves vnto him, & become his swardie vassalles. And that he may & more easily bring these things to passe: hee absolue all the subjects of such Princes from their dutifull oth of obedience, which they haue dutifully taken to those their leage and naturall Princes. Yea, & (as late and daily practises doe teach) they spare not to promise the kingdome of God to such subjects as will most vndutifully, & most vnnaturally murder, not onely their naturall countremen, but also their naturall Princes.

By these differences, it appeareth how great the difference is betwixt the first Romish church (which was in deede Catholique) and yours, which you call catholique,

1. Peter, 2.

lique, but is in deede Cacolike.

But now you conclude, that if the learned Protestant can proue, that the priuate conuenticles & congregations of the Protestants, were the first bringers forth of the sacred Bible and written word of God, the chiefe preservers and defenders of the same, in all times and ages, from all Jewes, Gentiles, Heretikes and schismatiks: then you wil renolt, and recant as you haue saide before.

To this I say (on the behalfe of the learned Protestant) that neither the Catholique church, nor any other congregations, haue bin the first bringers forth of the sacred Bible, &c. For those booke which are called the Bible, were brought forth and written, before our sauiour Christ sayd thus to the Jewes. *Scrutanimi scripturas, &c.* Ioh. 5. Serch Ioh. 5. the scriptures, &c. And as for the preserving and defending of them, from Jewes, Gentiles, &c. I say that it hath not bin the worke of man but of God him selfe, who is the on- ly Authoz of the same. In the first chapter of saint Iohns Apocal. 6. Revelations, it is written, that when the third seale of that booke which was sealed with seven seales was opened: there was a voyce which came from the midst of the four beasts, which saide to him that satte vpon the blacke horse, & had a balaunce in his hand. *Wine and oyle, see thou doo not hurt.* In the iudgment of all learned interpreters, wine and oyle doe in that place signifie the scriptures which God would not suffer to bee hurt by any mans interpretation: no not in the time of most deepe Ignorance. The Jewes could neuer corrupt the text of the Canonickall scriptures: although they lacked no good will to haue corrupted them. Neither could your Popish catholiques at any time corrupt those scriptures: for God hath reserved a Remnant of the Jewes, with whom those scriptures are (and alwaies haue bin) had in such estimation, and reuerence, that they would neuer leaue them to any that would corrupt them, and this hath God wrought by them, vñg them as his instruments therein. In like manner, the Grecians haue



## First trie, and then trust.

have bin his instruments, in keeping the Græke text, both of the olde and newe testament, from all manner of Corruption, in all partes thereof that doe concerne any parte of the substance of our Religion: so that though your Popish Catholiques would (as no doubt they are willing enough) yet they can not corrupt either the Hebrew or Græke text.

2. Peter, 1. Thus (if you will) you may see (maister Offerer) that God alone, by such meanes as hee hath, doth, and will vse, hath bin the bringer forth of the sacred Bible, and other holy scriptures: for the holy men of God did speake, as the holy spirite of God did moue them to speake. 2. Pet. 1. And it is hee that hath vsed his god meanes, both in discerning of the holy writings from the prophane: and also in preserving and defending of them, from all maner corruption. Wherefore, if you minde to be as good as your word: you must revolt, and recant.

The third Offer.

The Offerer.

3. Third. Shew mee good reason, why yee Protestants doo believe our Catholique Church, enforming and telling you, this to bee the woord of God written, the true Bible and sacred scriptures, and doo refuse to credit hir, in the true sense and vnderstanding of the same Scripture: shee being vndoubtedly led with the spirite of God in them both. For if the Catholique Church had the spirit of God, in discerning and iudging the true Scriptures of God, from the rest, not Scriptures: why should not wee believe that same Catholique church gouerned and led by the same spyrite, in giuing the true sense, meaning and vnderstanding of the Scriptures. When yee shalbe able to render a sufficient reason of the one, and not of the other: I shall then yeelde and recant, and not before.

Crowley.

# First trie, and then trust. 21

Crowley.

There is no reason, why wee should shew you good reason why wee doe that thing, which none of vs either haue done, doe, or minde to doe. In belining that the Bible and scriptures that wee haue, is the true Bible and scripture: wee doe as the people of Sichar did. Iohn the fourth chapter. They said to the woman that told them of Iesus *Iam non propter tuam orationem credimus, &c.* Now doe wee Iohn. 4. beliene, not bicause of the tale that thou hast told vs: for wee our selues haue heard, and doe know, that this is very Christ, the sauour of the world. Euen so, wee confesse that when wee were amongst you, wee heard you talke of a Bible, & scriptures, & wee were desirous to see them: but you kept them from vs, by all the meanes that you coulde devise, but at the last (by Gods mercifull prouidence) wee gate a sight of them, and had them translated into such languages as wee our selues doe vnderstand. But this was full soze against your willes (as by Hystories it dooth appeere.) Wee haue therefore no cause to thanke you for them, but wee doe giue most heartie & continuall thanks to our heauenly father, that hath prouided them for vs, and hath giuen the vse of them to vs. Yea, and finding in the first chapter of S. Iames Epistle, that if any man lack wisdom, hee must aske it of God, who giueth to all men indifferently, and dooth not vpbayde any man with his giftes: wee haue, and doe still begge of God, his holy Spirit to direct vs, both in the discerning of the Bookes of the Scriptures, and in the finding out of the true sense of the same. And wee doe finde the saying of our Sauour Christ, written by Saint Luke (chapter II.) very true. *Si vos cum sitis mali, nostis, &c.* If you being euill, doe know how to giue good giftes to your children: how much moze shall your heauenly Father giue the holy Spirit to them that craue it of him: wee haue craned that holy spirit, and doe still craue it of our heauenly Father. Wee haue receyued it, and doe still receiue it in some measure. Wee are thereby made able to iudge the spirits, and according to the

Iacob. 1.

Luc. 11.



## First trie, and then trust.

1, Iohn, 4.

counsell of S. Iohns first Epistle, and fourth chapter, We be lieue not euery spirite : but we do trie the spirites. And finding that the holy spirite of God did moue them that first wrote the booke of the Bible, to write as they did write : therefore we do thankfully receiue those booke as holy scripture, and do reuerendly vse them, as a Lanterne to our feete, and a light vnto our pathes.

August, in  
Psalm. 150.  
Tom, 5.

After this maner did the Catholique men that haue liued befoze vs, endeuor to know the canonically Scriptures, from such as are pro haunc. And as S. Augustine writeth vpon the last Psalm. *Tom. 8. Simi etiam qui vniuersas omnino scripturas canonicas, vnum librum vocent : quod valde mirabili & diuina vnitatem concordent.* There be some men also (saith S. Augustine) that do name all the canonically scriptures but one booke : because they do agree, in a very merueilous and heauenly vnity.

August. de  
doct. Christ.  
lib. 2. Ca. 5.

S. Augustine in his second booke of christian Doctrine, writeth thus, (*ap. 8. Totus autem canon scripturarum, in quo istam considerationem verendam dicimus, his libris continetur.*) In deede the whole canon of the Scriptures, wherein wee do affirme this consideration is to be vsed, is contained in these booke. And then he maketh rehersall of those 44. booke which are contained in that booke, which both you and we do call the holy Bible, concluding thus. *His quadraginta quatuor libris, veteris testamenti terminatur auctoritas.* In these foure and forty booke, is the authozity of the olde testament ended. Then he maketh rehersall of the booke called the New testament, which are in number, 27. and they are the same that wee haue in our booke called the New testaments, both in greke & in latine. Of al these booke together, which are in number. 71: S. Austen writeth thus. *In his omnibus libris, timentes Deum, & pietate mansueri : querunt voluntatem Dei.* In all these booke, they that feare God, & are by godlines made modest, do seeke for the will & pleasure of God. And in the beginning of this 8. chap. of this second booke of christian Doctrine, S. Austen doth instruct euery christian after this maner. *Erit igitur diuinarum scripturarum soler-*

*disquisitio*

*risimus indagator, qui primo totas legerit, notasq; habuerit, & si non dum intellectu, iam tamen lectione, duntaxat eas quae appellantur canonicae.* He therefore shalbe the wisest searcher of the holy scriptures, which will first read them thorough, and will haue a perfect knowledge of them, although not in vnderstanding, as yet, but yet already in reading, those scriptures onely, which are called Canonically. And going forward in this instruction hee saith thus: *In Canonicis autem scripturis, Ecclesiarum catholicarum quam plurimum auctoritatem sequatur: inter quas sane illae sunt, quae Apostolicas sedes habere, & Epistolas accipere meruerunt.* Let him, as much as may bee, follow the authority of y<sup>e</sup> Catholike churches, in y<sup>e</sup> canonically scriptures: amongst which churches, vndoubtedly those churches are, which haue deserved to haue Apostolical seates, & to receiue Epistles. By these words of S. Augustine, it appeareth what was ment in S. Augustins time by these words, the Catholique church, & the canonically scriptures. The scriptures were called canonically, that doe containe the role of faith & of manners. And the churches were planted by the preaching of y<sup>e</sup> doctrine, amongst which those were accounted for y<sup>e</sup> chiefe that had bin planted by y<sup>e</sup> Apostles them selues, & had, had some one of y<sup>e</sup> Apostles resident amongst them for a time, and therefore y<sup>e</sup> places were called Apostolically seates. And these were the congregations that y<sup>e</sup> Apostle Paule did direct his Epistles vnto. And heere I doe (by the way) note, that as Rome was *Sedes Apostolica*, an Apostolike seate: so was Corinth, Galatia, Ephesus, Colossa, Philippos, & Thessalonica. Wherefore these later were of like authority with y<sup>e</sup> first. S. Austen therefore addeth further, and saith thus. *Tenebit igitur hunc modum in scripturis canonicis: ut eas quae ab omnibus accipiuntur Ecclesijs catholicis, preponat eis quas quaedam non accipiunt.* Let him therefore (that is a searcher of y<sup>e</sup> scriptures) keepe this measure in the canonically Scriptures: that hee prefer those scriptures that be receiued of al Catholike churches, before those scriptures which certaine Catholike churches doe not receiue.

By all these words of S. Austen, written in the 8. chap.



## First trie, and then trust.

of his second booke *De christiana doctrina*: it appeareth manifestly, that y<sup>e</sup> church of Rome, although it were then Catholique, & accounted so to be: yet it was not (as now you doe account it to be) the onely Catholique church of Christ. For the other Churches which had bin Apostolike seates, & had receiued Epistles: were Catholique, as well as y<sup>e</sup> church of Rome was: yea, and that all those churches were but particular churches, and none of them vniuersall, but members of that vniuersall Church, which consisteth of all the particular churches that are, haue bin, or shalbe vpon earth.

Yea, and it appeareth, that some of those Catholique churches did not receiue (as canonical) all those booke y<sup>e</sup> are contained in the Bible: although they did in some sorte account them canonical, as containing rules necessary for maners, though not for faith.

Tom. 4.

In Tom. 4. of S. Hieroms works, it appeareth, y<sup>e</sup> Rufinus (a learned Priest, and such a one as S. Hierome liked well of, liuing about 400. yeres after, Christs ascention) did not allow for canonical, mo booke then these. In y<sup>e</sup> olde testament (saith hee) the fīue booke of Moses, that is Genesis, Exodus, Leviticus, Numbers, & Deuteronomium. After these Iesus saue, of the Judges, together with Ruth. After these, foure booke of the raignes of kings, which the Hebrews doe account but two. Paralipomenon, which is called the booke of dapes, and two of Esdras, which they doe receaue each by it selfe: and the booke of Hester. And of the Prophets, Esaie, Ieremie, Ezechuell, Daniell: besides these, one booke of the xii. Prophets: Iob also, and the Psalmes of David, are each of them one booke. Salomon also, hath given vnto the churches, thre booke: the Prouerbs, Ecclesiastes, and Cantica canticorum. In these booke haue the fathers shut vp the number of the booke of the old testamēt. And of the New testament, there are foure Gospelles of Mathew, Marke, Luke, and Iohn. The Acts of the Apostles, which Luke dooth describe. Fouretene Epistles of Paule y<sup>e</sup> Apostle: of Peter the Apostle, two: of Iames the brother of y<sup>e</sup> Lord, & an Apostle, one Epistle: of Iudas one: of Iohn, thre: and

and the Apocalyps of Iohn. These bee the volumes which the fathers haue shut vp within the canon, & whereof y<sup>e</sup> father would that the assertions of our faith, should consist.

Notwithstanding, it is needefull to bee knowne, y<sup>e</sup> there be other bookes also, which are not canonicall, but our ancestors haue called them Ecclesiastical. That is to say, Wisdome, which is said to bee Salomons. And another Wisdome, which is said to bee of the sonne of Sirach: which is by the Latiniſts, named by the same generall name Ecclesiasticus. By which name, not the autho<sup>r</sup> of y<sup>e</sup> booke, but the qualitie of the scripture is named. And of y<sup>e</sup> same Order is the booke of Tobias, & Iudith, and the bookes of Machabies. Thus far Ruffinus, in his creede or confession of belife, set forth by saint Hierome.

And not many lines after this, he writeth thus. These volumes haue the fathers deliuered vnto vs, which (as I haue said) it hath seemed to me, meete to note out: for y<sup>e</sup> instruction of such as doe take vpon them the first rudiments of the church & of faith: that they may know out of what fountaines, the cups of the word of God must bee drawne.

Now (M. Differer) I pray you confer these words of Ruffinus, with that decre<sup>e</sup> that was made by your fathers of y<sup>e</sup> Tridentine council, in their 4. Session, wherein they allow for canonicall, all those bookes, that haue bin & are contained in that booke which is commonly called y<sup>e</sup> Bible. With them the bookes of Tobias, Hester, Iudith, Wisdome, Ecclesiasticus, & the two bookes of the Machabies, are of as great authoritie as the rest: and they doe denounce accursed all such as doe not, or shall not, receiue for canonicall, all those books and euery part of them, making no difference betwixt these and the other which Ruffinus hath said the fathers haue deliuered vnto vs, as fountaines, out of which the cups of the word of God must be drawn. Let your fathers therfore denounce accursed, this Ruffinus and those fathers y<sup>e</sup> he speaketh of, for they be of one minde with vs. Let them accurse S. Hierome, that hath set forth this Creede of Ruffinus, as a sound confession of the Christian faith. Let them excom-



## First trie, and then trust.

Grego. Moral.  
in 19.  
lib. Cap. 19.  
Hiero. in  
præfacio.  
prou.

ificate S. Gregorie, that in the 19. of his mozall exposition of the 29. Chapter of Iob, doth confesse, that the first booke of the Machabies is not canonicall. Yea, let them accurse S. Hierome as black as a pot, for that in his pzeafare to the pzoerbes of Salomon he saith thus The church doth read the bookes of Iudith, Tobie, & the Machabies, for th'edificati on of the people: but not to confirme the authozity of the doctrines of the Church. This Hierome, & such other were the fathers y<sup>e</sup> Ruffinus saith, haue deliuered to vs, the other bookes of the Bible, & not these, to bee fountaines for vs to draw the cups of Gods word out of them. And with these, would we rather bee accursed, then blessed with your popish Catholique fathers, in your Tridentine counsell.

You frame an argument after this maner. If the Catholique church had the true spirite of God, in discerning & iudging the true scriptures of God from the rest, not scriptures: why should not we heliue y<sup>e</sup> same Catholike church conuerued & led by the same spirit, in giuing the true sence, meaning, & vnderstanding of the scriptures: To this I answer. That the romish Catholique church, which now is, & hath continued for the space almost of a thousand yeres, is not, neither hath bin led by the true spirit of God, either in discerning or iudging the true scriptures of God from the rest, &c. For yet in giuing the true sence, &c: but it hath bin, and is still led by the spirite of Antichrist. And that neuer more apparantly then at the Tridentyne counsell, as by the canons of the same counsell doth most manifestly appere, to as many as with indifferent iudgement, can and will reade them.

Thus haue I shewed you sufficient reasons, whereby you might bee moued to yeelde, and ioyne with vs in religion, and no longer to depend vpon the iudgement of that Antichristian church, which you call Catholique: for that you may see (if you bee not altogether blinded, that it is not the true spirite of God, that hath and doth leade your Catholique church, but (in dede) the false spirite of Antichrist.

The

# First trie, and then trust.

24

The fourth Offer.

Offerer.

Fourth. Let the protestants make sufficient prooffe by 4.  
auncient writers of the Ecclesiasticall histories, what church  
it is, that al these fifteene hundreth yeeres past, hath conti-  
nued through out firme and stedfast, while all other con-  
uenticles and cōgregations, as well of Arians, as of the Ne-  
storian,, Maniches, Nouatians, Vigilians, Iouinians, and the  
rest of Heretikes of all sortes, haue decayed, bin conuined  
and ouerthrowne, and that by any other Church, then by  
the common knowne Catholique church of Christ, and  
I shall then yeelde and recant, and not before.

Crowley.

It is very true, y<sup>e</sup> the knowne Catholike church hath bin,  
and still is, as for these fifteene hundzeth yeeres last past, it  
hath bin, the meane that God hath bled, in the conuincing &  
ouerthrowing of Arians, Nestorians, and the rest of y<sup>e</sup> Here-  
tikes that you speake of. It is most true also, y<sup>e</sup> the same Ca-  
tholike church hath all this time, continued firme and sted-  
fast: but how can you proue y<sup>e</sup> your popish Catholike church  
is that knowne Catholike church of Christ, that you speake  
of: Herein lieth y<sup>e</sup> difficulty. It is not enough for you to  
say, y<sup>e</sup> your romish church is the Catholike church: but you  
must proue it. Your antiquity, your vniuersality, & your v-  
nity, with your continuall succession of Bishops, will not  
serue your turne.

Your antiquity is not so auncient as ours by 4600. yeeres  
(almost.) For ours began in Adam, & hath continued euer  
since: & yours began to flourish in y<sup>e</sup> daies of Phocas the Em-  
peroz, y<sup>e</sup> murdered Mauricius, & his wife and children, & was  
the first that gaue y<sup>e</sup> title of vniuersall bishop; to Bonifacius  
the 3. then bishop of Rome. And this was 600. yeeres after  
the birth of our sauour Christ. Your church was in hatch-  
ing, the later 300. yeeres of the 600. but neuer perfected be-  
foze Phocas time, Wherefoze your antiquity is nothing.

Your vniuersalitie was neuer so large as the Romain  
Empire, your vinity diuided, into moe sects then euer the  
heathen



## First trie, and then trust.

heathen Philosophers were. Your succession of Bishops, is such that no man can iustly proue y<sup>e</sup> Peter was the first, no; that euer hee was Bishop of Rome. Or if hee were Bishop of Rome, no man can certainly say how longe he was there Bishop, no; who it was that was the next Bishop after him. And by the testimony of your owne Hystorians: some in the succession of your Bishops, were as wicked men as euer liued vpon earth: and one was a woman, & an arrant whoze. And besides all this: your Apostolike seate of Rome that you bragge so much of, hath bin boyde, for the space of one, yea, two yeeres together & moze. You haue had also, two: yea, thzee Popes at one time, and much blood hath bin shed about the triall of their titles.

3. Reg. 19.

But our vniuersality is (and euer hath bin) as large as the whole world: yea, when in the iudgement of men of the best sorte, our Church seemed to be cleane rooted out, as in the daies of King Achab it seemed to be in the kingdome of Israell: yet had God his number knowne vnto him, although not knowne vnto men. And therefore, when Elias complained, and said, The children of Israell haue forsaken thy couenant, they haue ouerthrowne thine alter, they haue slaine thy prophets, I alone doe remaine, and they seeke after my life. 3. Reg. 19. Then did the Lord answere, and saide vnto him, I haue reserued for my selfe 7000. men that haue not bowed their knees to Baall. As then, and there: so at all times and in all places, the Lord hath had, hath still, and still will haue (in despight of all Turkish and Popish enemies) his number, knowne vnto him selfe, & that number is his Catholique & knowne church. And this church hath God made able at all times, to conuince all heresies and Heretikes. And at this day hee doth, & for euer hereafter hee will, make the same church able to conuince, all turkish & popish Heretikes & Heresies: although not by the sword, yet by the word, as at this day, you (M. Offerer) and all your popish Catholique brethren, may see, if you haue eyes to see, & willes to consider of that which you doe and must needs see.

Our

Our vnitie also, in the substance of religion, is the same that was taught by the Patriarches, by the Prophets, and by Iesus Christ, and his Apostles: and was by the first Christians that were in Rome, and in the rest of the Cities that then were vnder the dominion of the Romane Emperours, receiued, holden and professed. That is, with one full consent, we beleeue, holde and confesse all the Articles that are conteyned in the three Creaedes: namely, the Apostles Creaede, the Nicene Creaede, and the Creaede of Athanasius. We beleeue as S. Paule hath taught the Ephes. to beleeue: that there is but one Lorde, one faith, one Baptisme, one God and Father of all, which is aboue all, and in vs all. Ephe. 4.

Our succession of Bishops, is such as the succession of the Prophets was. We make no account of that succession of Bishops in Rome, which you doe bragge so much of (for the Scribes and Pharisees might haue bragged of such a succession as well as you doe, and might haue sayd to our Saviour Christ as you do to vs, where was your Gospel 400. yeeres past?) But we doe make account of that succession wherein God hath in his good times, stirred vp some in the spirite of Elias, to deale in doctrine with men of all sortes: as Elias dyd with Achab, and the Isralities, and as Iohn Baptist dyd with Herode, and with the Iewes in his time. The high Priestes had theyr succession euen from Aaron, as your Popes haue had from Peter: some of them aspiring to that estate by one sinister meane and some by an other, as by the Histories it appeareth. But in the meane while, God stirred vp Prophets but now and then: for the worde of God was precious in the dayes of Elie the high Priest, when the Lord stirred vp Samuel to bee a Prophet. And when Iohn Baptist was stirred vp: there had bene no Prophet amongst the Iewes, for the space of many yeeres together. This was the execution of Gods iust iudgement vpon the Iewes, because they had not regarded those Prophets which he had stirred vp amongst them. In like manner, in the time that hath bene since the Incarnation of



## First trie, and then trust.

our Saviour Christ, because men had giuen ouer themselves to beleue lies, & did not regard the truth. God took from them such as had laboured to leade them in the waie of truth, and gaue them over to the efficacie of error. Hea being wilfully blinde: hee gaue them blinde guides that might leade them the right way into the ditch of destruction.

Thus you may see, if you haue a lust to behold the truth: that not your new found Popish Catholique Church, but our most auncient Christian Catholique Church, is that Church that hath continued throughout firme and stedfast whiles all other conenticles and congregations aswell of Arians. &c. as of Mahumetans and Popish Antichristians, and the rest of Heretickes of all sortes, haue decayed and bene conuincd, and ouerthrowne, and that by none other Church, then by the knowne Catholique Church of Christ, builded vpon the rocke Christ, which Peter confessed. Math. 16. And vpon none other foundation. Wherefore I doe require you now to yelde and recant according to your promise.

### The fiftc Offer.

#### Offerer.

Fifte, if it may sufficiently be prooued, that any other Church then the common knowne Catholique Church of Christ, hath instituted and ordayned, all goodly ceremonies, and solemne obseruations in the same daily practised and vsed, as the festiual daies of Christmas, Candelmas, Easter, Whitson tyde, the feastes of the Apostles and holy Euangelistes, Saint Michael the Archangell, and of all halowes and blessed Saintes, the obseruation of the holy fast in lent, and Ember dayes, the fast of th'apstoles, and of all the afore sayd festiual Euens, besides the weekly fast of Fridayes and Saterdayes, and the rest yet obserued and allowed on both sides, to the honor and glory of God, then I will recant, and not before.

Crowley.

Crowley.

Under the name of goodly ceremonies: you comprehend all manner of ceremonies, good and badde, such as are daylie practised and bled in your Church. Your Baptising of Churches or buriall places, of Welles and of Shippes to sayle on the Seas: are goodly ceremonies. Your halloving of bread, water or salte, of Ware and War candles, bowes beades, garmentes, fire, and Images: are goodly ceremonies. Your taking of Almes, bearing of Palme, displinge with white roddes, creeping to the crosse, sencing and kissing of Images, and burning of candles befoze them: are goodly ceremonies. Your solemne and pompous processions, about your Churches and churchyardes weékely, and about your parishes yéerely: are goodly obseruations. Your solemne and backanall Feastes that you obserue yerely, in the honour of such Angelles and men, as you thinke to be in high fauour with God, and able to further your sutes to him, or of themselves to doe you some pleasure: are goodly obseruations. Your yerely feastes of Lent, Ember, Saints Vigilles, and weékely Fridaies and Saterdaies: are goodly obseruations, with many moe, which now I doe not remember.

But it may be, that some of your sorte will thinke, that I doe vse this Epitheton (Goodly) by a figure in speech, named by the Grecians, *εὐχριστία*. And is vled, when men speake one thing and meane the contrarie.

Surely, such as doe so take my meaning, doe not take it amisse: for what reason is there to moue a man, to applie this Epitheton (goodly) in the right sence thereof, to these (& such other) ceremonies and obseruations, wherein there is nothing, that rightly may be called, either good, or goodly? We are contented therefore, that your Popish Catholique Church, doe take to her selfe, the whole praise and commendation, that the iuention of these goodly ceremonies and obseruations, hath or can deserue. Yea, we would be verie



## First trie, and then trust.

sozie, that any of your sozte should bee able to make good  
prowse, that any of our sozte, had instituted or ordained any  
of those goodly ceremonies or obseruations, that you e-  
steme so highly of.

As for the feastes of Easter and Whitsontyde, we know  
that God him selfe dyd first institute them, the one (namely  
Easter) in the remembraunce of the deliuerance of the  
people of Israell out of Egypt: and the other (that is Whit-  
sontyde, or Pentecost) in the remembraunce of the publi-  
shing of the Lawe in the mount Sinaie. Whych as they  
were remembraunces of thinges then past: so they were fi-  
gures or shadowes of thinges then to come, and now alrea-  
die fulfilled, in the death and resurrection of our Saviour  
Christ, and in the sending of the holy Ghost, vpon the Apo-  
stles, the fifteth day after the resurrection of our Saviour  
Christ. And we are perswaded that these two feastes were  
obserued euen by the Apostles themselves, in remembe-  
raunce of our deliuerance which we haue by the death and  
resurrection of our Saviour Christ: and of the coming of  
the holy Ghost, which rested vpon the Apostles, in y<sup>e</sup> forme  
of fire tongues deuised. Yea, and we doe thinke, that the  
Sabboth or the Lordes day, commonly called the Sunday,  
was obserued by the Apostles: yea and that shortly after  
the tyme of the Apostles, the right catholique Christians  
began to obserue yearly, certaine dayes in the remembe-  
raunce of holy men which had suffered for the testimonie  
of Christ: and some dayes in the remembraunce of those  
great and inestimable benefites that God hath bestowed vpon  
mankind, in the incarnation, natiuity, Epiphanie, and  
Ascension of our Saviour Christ. But there is no cause to  
moue vs to thinke, that eyther the Apostles, or the fathers  
dyd institute those feastes, as obseruations necessarie to bee  
obserued for euer, but as profitable remembraunces wher-  
by y<sup>e</sup> congregations of Christ might be moued to be thank-  
full to God, and encouraged to followe the good examples  
of those good men, whose remembraunces they dyd solem-  
nise. And after this manner, and for this purpose, wee al-

## First trie, and then trust. 27

so do obserue some of those feastiuall dayes. Not hauing any superstition in the holines of the times, neither beeing perswaded that we do deserue any thing at Gods hand by the obseruing of the times, or that we should sinne against God, if by a common consent we should abrogate the obseruation of those times, or by some priuate or vrgent occasion imploy those tymes in our honest and necessarie businesses.

For our Saviour Christ hath tolde vs, that euen the Sabbath (in such causes) is in mans power. Man was not made for the Sabbath: but the Sabbath was made for man. Marc. 2.

Marc, 2.

And as touching fasting, we obserue Lent, the Ember dayes, the Fridayes and Saturdayes in euerie weeke, and the bigilles of saintes: but not as you do, superstitiously, but for good policie. We do not account one meate holier then another, neither one time better then another: But we abstaine from certaine kindes of meates at certayne tymes, that thereby the common weale of our countrie may be bettered. And would to God, al would obserue that policie more precisely then any of vs doth. As touching our own persons: we do not thinke our selues to be either y better or the worse, by taking or leaning of the vse of Gods creatures. But according to S. Paules rule to the Romans Capit 14. When we take the vse of Gods creatures, we do giue thanks vnto him for them: and when we do leaue the vse of them, we do thanke hym also. Wee do knowe that, that fast is the right fast, which is commended by Esay the Prophet: Chap. 58. and by saint Peter, 1. Peter. 2. Breake thy breade to the hungrie. That is, giue of the sustinaunce of thine owne body, to hym that hath no sustinaunce to feed his body withall. And abstaine (sayth Saint Peter) from fleshly lustes that fight against the soule.

Rom, 14.

Esay, 58.

1, Peter, 2.

Thus if you wyl you may see, that the right knowne Catholique Church hath instituted and ordayned all such ceremonies and solemne obseruations, as may rightly bee called goodly: and that your Wapthe Catholique Church hath corrupted many of them by superstition and idolatrie and hath also deuised many other such as may by the figure



## First trie, and then trust.

~~in~~ bee called godly ceremonies and solempne obseruations. Therefore I require you to performe your promise that you make, when you say. Then I wyll recant, and not before.

### The sixt Offer. Offerer.

Syxt. Let the Protestantes shewe what Church from Christ his tyme hetherto, and for the whole space of these fiftene hundred yeeres past, hath exercised discipline and due correction vpon offenders of all degrees, and for that purpose, hath not only provided and made, but continually executed, lawes, Canons and decrees ecclesiasticall, by suspension, excommunication, degradation, and such other lyke. Let them prooue thys discipline to haue proceeded of the Protestantes congregations, or to haue continued from time to time, in any other Church, then in the common knowen Catholique Church of Christ: And I wyll then recant, and not before.

### Crowley.

Here is much a doo and little helpe. The learned protestant must proue that thing, that no Protestant hath, dooth, or wyll at any time affirme: so; otherwise the Offerer wyll in no wise yelde to recant. We do knowe, and haue at all times confessed, that Christs knowen Catholique Church onely hath the keyes of opening and shutting, loosing and binding: and that none other congregation but that, can eyther admit any to be of the fellowship of Christians, or by excommunication cut of any man from that body of Christ, but onely that knowen Catholique church of Christ, which is builed vpon the foundation of the Apostles and Prophets, Iesus Christ being the head cornerstone. You do therefore offer vs great iniurie, in that you require vs to proue that which we dyd neuer affirme.  
But

## First trie, and then trust.!

28

But I see what stone it is that the Offerer doth so often stumble at. He is perswaded that there can be no known Catholique Church of Christ: but that Romische Church (whereof he himselfe is a member) which is now manifestly known to be an Antichristian congregation, and not the known Catholique Church of Christ, as the Offerer and his fellows, would beare vs in hand that it is.

The known Catholique Church of Christ, hath alwayes bled to execute ecclesiasticall censures vpon such as haue bene offensive in lyfe and manners, and vpon such as haue bene disturbers of the common peace of the Church: and so doe we at this day, without respect of any mans person, so farre forth as in dutifull obedience to such as God hath made our gouernour we may. But to excommunicate and depose Princes we haue not learned of S. Paule, nor of the Fathers that lyued in the first sixe hundreded yeres after the ascension of our Sauour Christ.

Your bragge of 1500. yeres continuance in the executing of your discipline, must bee cut shorter by 600. yeres for your Catholique Antichristian Church hath not flozished in her pride, full one thousand yeres as yet, neither haue you executed your tirannous discipline in such sorte as you would seeme to haue done: in that tyme of your tirannous raigne. But whensoever you tooke in hand to execute any discipline: you had (and so ye haue still) a speciall regarde to your owne ease and commoditie, and to the aduanceing and bpholding of your owne honour and dignity. Your owne Histories are full of the reportes, of your corrupt and partiall dealinges in that behalfe.

It is God himselfe that hath prescribed an order of discipline, and hath in all tymes and ages committed the execution thereof to his Church, which hath had continuance euen from the beginning of the world. This discipline was first engrauen in the hartes of men, and after that, in tables of stone, and last of all in booke, that by those outward meanes, the discipline grauen in the hart might be daily refreshed: but euen the best men



## First trie, and then trust.

that haue bene in Authority in the Church, and haue had the execution of thys discipline, haue bene to slacke in that behalfe, as by histories it appeareth. No maruaile therfore, though to great slacknes in the execution of this discipline be found in that Church which you and your sorte doe account to be Schismaticall, but is in deede Catholique, and that knowne Catholique Church from which your Antechristian Church is fallen.

That discipline that you make so great a reckoning of, is your canon lawe (I am sure) which your Popes haue patched together since they gate the vpper hand, and enforced Princes to doe them service and to kysse their fete. That discipline you execute, with *Precipimus, & firmiter iniungendo mandamus*. Wee charge you (say you) and with firme iniunction we commaund you. And what is it that you doe thus commaund to be done? That such a man, or such a woman, as hath not appeared in your courte, or hath refused to pay such fees as your officers requyre, or that hath failed in doing some acte that by that lawe they are bound to doe: be denounced excommunicated, *sub pena iuris*. Under payne of hauing the penalty of the Lawe executed vpon that minister that wyll not denounce such a one excommunicated.

But if a whoore or a whooremonger, a drunkarde or a blasphemor of God, an Usurer or a summonjacker, or any other wicked person, shalbe conuicted before your ecclesiastical indge: if hys purse be waightie, and his hande readie to reache out money in paying double fees, and in giuing to such bles as you cal Godly, so that you may haue the disposing therof: then this party must be receiued as a communicant amongst Christians, although it doe appeare manifestly that there is neyther amendment of lyfe, nor hope of repentance shewed any way. And would God that our execution of discipline, were more free from this corruption then it is. But that wyll not be, so long as so many of your minde may be suffered to bee in offyce vnder them that haue the execution of discipline.

## First trie, and then trust. 29

I thinke you doe now see, that the right discipline, hath not bene provided and made by men, neither of your sorte, nor of ours: but by God himselfe. And that there hath been, and is still, as great, (yea greater) corruption, bled in the executing of discipline, amongst you, as is or hath bene amongst vs. Yea and that your Church, (which is Antichristian) hath not had the continuance of 1500. yeeres, in that glory that now it doth claime vnto it selfe. Wherefore I doe require you now to recant (according to promise) although you would not before.

### The seauenth Offer.

Offerer.

Seauenth, Let me knowe of the Protestantes, what Church hath brought forth for the space of these fifteene hundreded yeeres past, as Children begotten of her owne wombe, so many thousandes of blessed Martyrs, of stoute and bolde confessers, of pure and innocent virgins, and of other holy Saintes of all sortes, and so acknowledged by eyther party. And if it shal in fine fall out, that any one of them was of the Protestantes congregation, sayth or beleefe, whiles they liued heere, and not of the common knowen sayth and religion of the Catholique Church of Christ, or that they were approoued and canonized for Saintes, when they were dead, by the Protestantes congregation, & not onely by the Catholique Church of Christ, I shall then submit, and recant, and not before.

Crowley.

It seemeth that M. Offerer hath conceived a wrong opinion of vs Protestantes. He seemeth to be perswaded that none of vs haue seene the Histories of the Church. Otherwise he had bene too too madde to make this large Offer. For any Protestant that hath reade any thing of the Ecclesiasticall Histories, may easily enforce him, eyther to flie  
D. from



## First trie, and then trust.

from his promise, or else to submitte himselfe and recant. If any one (sayth he) amongst the thousandes of the blessed Martyrs, &c. Shal be found to haue bene of the Protestantes sayth and religion, &c. Then he wyll submit hymselfe and recant.

I am sure of it, that amongst the thousandes that suffered Martirdome within the space of y first six hundereth yeres after Christs ascention, he can not name one, that was not whyles he liued, of the same faith & religion y we be of now. Al we do beleue al y articles of y common trée, & so did they we do beleue, y as there is but one God, so there is but one mediator betwixt God & man; and y the same is the man Christ Iesus: & euen so did they, 1. Tim. 2. Iesus hath taken vpon him selfe all our infirmities, & that the correction that was due to our sins is fallen vpon him, and y by those wounds that he suffered we are made whole: and so did they. Esay, 53. We beleue that Christ Iesus is that Lambe of God that hath taken away the sins of the worlde; and so did they Ioh. 1. We beleue, that he is that son of the blessed virgin Mary, whom the Angel named before he was borne, saying to Ioseph (his supposed father) thou shalt call his name Iesus, for he shall saue his people from their sins; and so did they. Math. 1. We do beleue y it is he that is our high Priest, & that he is entred into the holiest place of the tabernacle (not made with handes) and hath made there a sacrifice, not of steyning blood (as of a Calfe or of a Goate) but of his owne heart blood, & hath thereby obtained vs eternall redemption: Hebr. 9, and euen so dyd they. We do beleue, y Christ Iesus hath by that one oblation, made of him selfe once offered, made perfect, as many as be made holy (y is all the elected people of God) and that he hath thereby so satisfied to God for the sins of all such, y they shall neuer be charged w<sup>th</sup> their sins any more: and that where there is remission of sins, ther is no more sacrifice to be offered for sin, Heb. 10. & euen so did they. We knowe and and confesse, that our duty is to be as careful as possibly we may, to liue without sin, and that when by infirmity of our nature we do sin we

# First trie, and then trust.

30

We haue an aduocate w<sup>th</sup> God y<sup>e</sup> father, which is Iesus Christ the righteous, and y<sup>e</sup> he is the propitiation for our sins. 1, Io, 2: and euen so did they. To be b<sup>r</sup>efse: we differ not from the, neither did they differ from vs, in any one point of the substance of faith.

1, Iohn, 2.

And where as the Offerer saith y<sup>e</sup> those holy Martirs, &c. were not of our religion: I am sure that we do hold & p<sup>r</sup>ofesse that religion, that S. Iames doth call pure & vndefiled before God the father: which is to visite the fatherlesse and widowe in their tribulation, & for a man to keepe himself vnspotted of this world. And I thinke that M. Offerer will not deny that the holy martirs & the rest that he speketh of, did hold & p<sup>r</sup>ofesse the same religion. And how can he then say, that they were not of the Protestantes religion

Iacob, 1.

If the Offerer will say that those Martirs, &c. did obserue and keepe y<sup>e</sup> religion, and did perfoyme in deede that which they did p<sup>r</sup>ofesse, so y<sup>e</sup> they were in deede vnspotted of thys world, (which none of vs doth,) then I must say, that they all did say, as all we do say, as y<sup>e</sup> P<sup>r</sup>ophet David hath writ ten Psa. 143. Lord enter not into iudgement w<sup>th</sup> thy seruant for no flesh is righteous in thy sight. And as the P<sup>r</sup>ophet Esay hath written, Cha. 64. Al our righteousnesses, are euen like vnto a filthy cloath. And as y<sup>e</sup> Apostle Iohn hath wyrtten 1. Epist, 1. If we shall say that we haue no sinne, we shall delceiue our selfe, and there is no trueth in vs.

Psa. 143

Esay, 64.

1, Iohn, 1.

And where as the Offerer hath termed his virgins pure and innocent, I thinke he wold haue sayd immaculate, (for that is an Epithiton, m<sup>a</sup>ter for a virgin then innocent is) I am sure that none of them was either pure or innocent of them selfe, neither did they account them selfe so to be. But being washed in the fountaine of water, by the worde of lyfe, they were members of that glorious Church, that in Christ is purged and made so cleane, that in it is neyther spot nor wrinkle or any such thing, but in him, al those Martyrs, confessours & virgins, and we also that do beleue as they dyd, are holy and vblameable, & haue in vs no spot of sin. Ep, 5. For Christ Iesus hath washed vs in y<sup>e</sup> sope of his

Ephs, 5.

D, ii,

owne hart



## First trie, and then trust.

Apoc, 14.

hart blood, and made vs as white as the most white towle, yea and as shining white as the snowe. We therfore, with the Martirs, confessoys and virgins that you speake of: are the virgins that doe and for euer shall accompanie the Lambe Christ vpon the Mount Sion, Apo, 14.

Math. 23.

As for your approving and canonizing of these Martirs &c. Whereby you haue made them saintes after they were departed out of this lyfe: it may well be compared to the building and garnishing of the Tombes of the Prophets, by the Scribes and Phariseis Math, 23. For although you pretende to haue a reuerend care for the keeping of the worthy and valiant acts of those Martirs in remembrance: yet you doe daily murder as many of that sorte of men, as God wyll suffer you to haue power ouer, and so you shew your selues to be the children of those bloody Tyrants that murdered those Martyrs that you speake of.

I thinke you can not but see now that all the thousandes of Martyrs, confessoys and virgins, that were brought forth in the first five hundredeth yeres next after the ascension of our Saviour Christ: were the children of that Mother (the holy Catholique Church of Christ) that hath brought forth and nourished by vs, whome you call Schismatickes and Heretickes.

But now I pray you (good M. Offerer) let mee learne of you, the name of one Martir, that your mother, (the Popish Catholique Church) hath brought forth since the dayes of Boniface the thirde, which was the time wherein your Apostacie beganne. I thinke you can not name me one Martyr that hath bene brought forth by that mother of yours, in all that time; which is (almost) the space of a thousande yeres. Not one (I am sure) of all your Popes that haue succeeded that Bonifacius hath bene made a Martyr: excepte you account for martirdome, the poisoning of some of them which hath bene done by some such as themselves, that haue backed to be in their place. And the rest of the Children of that mother, haue bene whelpes of the same beare, namely bloody thirde bloodhounds, and bloody Butchers

Curres.

Curres.

Hea it appeareth manifestly, that the whole state of your Popish Catholique Church, hath bene and still is, none other thing, but that which was figured by that two horned Beast that rose out of the earth, of whom mention is made in the 13. Chap. of the Reuelations. So that, this mother of yours neither hath nor doth, bring forth Martyrs: but hath & doth make Martyrs, whom the holy Catholique Church of Christ (our mother) hath and doth daily bring forth and nourish vpon. For whosoever in all this time hath refused to worship the image of the Beast (which is the estate of the Romish Papacie) hath dyed for it (if he were caught) or else bene enforced to abiure: and so goeth it with such at this day, and so is it lyke to continue so long as your Antichristian mother shalbe able to do any thing. The thousandes which that mother of your hath (in this tyme of the last thousand yeres,) murdered, in Italic, in Bohemie, in Germany, in Portingale, in Spaine, in England, in Scotland, and in the late massacre in Fraunce: do all with one voice crie vnder our Alter Christ saying. How long Lord, thou that art holy and true, dost thou not iudge and reuenge our bloode vpon them that dwell on the earth? Apoc, 6.

Apoc. 6.

If you had not altogether lost your inwarde sight, you might see, that the crie of these holy Martyrs is hearkened vnto: for sire of the seauen Angelles, to whom were given seauen Vialles full of the wrath of God, haue already powred out theyr Vialles at the commaundement of God, and the seuenth is ready to power out his Viall: and shall shortly power it out into the ayre. And then shal that great voice procede out from the temple of Heauen, even from the throne, saying. *Factum est*. It is finished. Apoc, 16. This voyce shalbe terrible to your Popish Catholique mother, and to all you (her children.) But most comfortable to the true Catholique Church of Christ, our mother, and to all vs, her children. I say therefore vnto you, as Christ Iesus sayd to the Angell of the Church of Laodicea, Apoc, 3. and

Apoc, 16.



## First trie, and then trust.

Apoc, 3,

noynt thine eyes with ere salve that thou maiest see, &c.  
Thus I hope I haue made it plaine enough, to as many as will see, that the Church whereof all right Protestantes are members, hath brought forth all those thousandes of Martirs that you speake of, when you say, that not one of them was of our congregation, sayth oz belæse whiles they lited in this transitorie estate. And that we hath brought forth and nourished bp thousands moe in the tyme of these latter 1000. yeres: which your mother the Popish Catholique Church hath murdered and made Martirs. Wherefore submit your selfe now and recant, although you would not before.

### The eight Offer. Offerer.

Eight. Wheras the Apostle S. Paule testifieth, that Christ gaue vnto his church, some Apostles, some Prophets, some Euangelists, some Pastors and Doctors, *ad consummationem sanctorum in opus ministerij*; and so to continue to the edifying of the bodie the Catholique Church, vntill his coming againe, Now if the Protestants shalbe able to prooue by ecclesiastical histories of all ages, the continuance & vse of the sayd functions and degrees in theyr congregations, and that by some orderly succession and plaine account made from Christ his tyme hetherto, they haue neuer lacked the sayd appointed officers, or that any other Church of Christ, hath had at all times, and the continuance of the same: I shall then recant and relent and not before.

### Crowley.

Ephe, 4,

It is a strang matter, to see how impudently this Offerer dare set downe the wordes of the Apostle Paule in the 4. Chapter of his Epistle to y<sup>e</sup> Eph. as testifying that for an infallible trueth, which is as false as God himselfe is true. That is: that our Sauiour Chzist hath appointed that hye Church

Church shall haue Apostles, Prophets, Euangelists, Pastors, and Doctors, continually tyll his comming againe, and that in a continuall and orderly succession. Amongest the learned interpreters, there is not one, that hath noted anie such meaning in those wordes of the Apostle.

It is verie true, that our Saviour Christ made choise of such men as he had made meete to be his messengers, and sent them forth, first into those Citties that belonged to the Kingdome of Israel: and after his resurrection he sent them into al the world, commanding them to teach all nations, Baptising the belouers, in the name of the father, of the sonne, and of the holie Ghost. And by the ministerie of those and a feloe others, whome he dyd after ward stirre vp and toyne in commission with those: hee planted his Church in all quarters of the world.

Those were the Apostles, of whome Saint Paule wrote to the Ephesians, 4. saying: Hee gaue some Apostles. These contynued in executing theyr offyce fathfully, and painefullie, tyll they had runne out the rase of theyr naturall lyfe. Which course God dyd not suffer to be ended befoze the sounde of them had bene hearde all the world ouer, as appeareth by the wordes of Saynt Paule. Rom, 10,

Rom, 10,

When these had executed theyr office, and were taken out of this lyfe: it was not needefull that other should be sent from God to doo that worke which these men had already finished, and so it was altogether vnnecessarie, that there should be an orderly succession of Apostles in the Church. But when God shall see cause, hee may at his pleasure, stirre vp and sende forth such messengers as hee shall make meete to doo his message. And such hee hath stirred vp sence the tyme of those first Apostles: and such hee doth and wyll stirre vp & sende forth at his pleasure, and such may be called Apostles of Christ, because they be stirred vp by his spirit, and are sent of hym. But this can not be called a continuall and orderly succession.

Such Apostles our Church did not lacke in y<sup>e</sup> time of the first



## First trie, and then trust.

first, 600. yeres next after the ascension of our Saviour Christ: as by your owne histories it doth most plainly appeare. And euer since you fell from vs, we haue had, (and haue still) as many as our good God knoweth to be needefull for vs: as by the registers kept in your consistories may bee seene, for therein are written the horrible sentences of excommunication that you haue pronounced against them, because they would not worship the image of the Beaste, nor take bys marcke in theyr handes nor forehead.

Our Saviour Christ gaue vnto our Church, Prophets also: such as he made able to foretell of thinges to come: as Agabus, Act. 11. y daughters of Phillip y Euangelist. Act. 21, S. Paule himselte. Act, 20, 1, Timoth, 4, 2, 3. And Iohn that wrote the Reuelations, with many moe. Yea when his pleasure is, he can and doth foreshewe vnto men thinges to come, - by the ministerie of such as it pleaseth him to foreshewe those thinges vnto. Yea and he hath alwayes furnished, and doth still furnish our Church, with such Prophets as S. Paule writeth of, 1. Cor. 14. to whom hee giueth the gifte of interpretation so that they are able to make plaine the darke speeches that are some times vsed by the Prophets that speak of thinges to come. Of these Prophets our Church had many in the time of the first fire hundred yeres, that were next after the ascension of our Saviour: but not so many as since the time of your Apostacie, which was in the dayes of Bonifacius the third, about the ende of that 600. yeres. They that were in the tyme of the first. 600. yeres, were persecuted by the dragon, that is by the estate of Rome vnder the tyrannous Emperours. And they that haue bene since, and are now, haue bene, and still are persecuted by the beast that hath two hornes lyke a Lambe, that is, the estate of Rome vnder the Papacie,

Apoc. 13.

These Prophets of both sortes, haue bene, and are still, tyed by by him that is the giuer of all good giftes, at his pleasure, to worke his wyll in such tymes as he hath foreappointed: But there hath not bene at any time, any continuall

Acts, 11.

Act, 21,

Act, 20.

1. Timor. 4.

1, Timo, 3.

1, Cor, 14,

Apoc, 13

## First trie, and then trust. 33

tinuall and orderly succession of them, such as you require the Protestants to proue, neither doth it help any thing at all for the proofof true and right Religion, to haue any such continuall and orderly succession: except all the successors, doe hold the same Religion, and doe walke in the same steps, that their first Predecessor held and walked in.

Amongst your Popes, very few or none can bee founde, that haue held the religion of Peter, & walked in his steps. Your Boniface the third (which was the first of your Apostat Popes) shewed him selfe to bee of a far other minde then Peter was: otherwise, hee would neuer haue sought for, and with great contention haue obtained that name of vniuersall Bishop, which Gregorie the first refused as a prophane name, and a signe of a soze runner of Antichrist. This would haue bin a lussy lab, if hee might haue continued in the estate of a Pope, many yeeres: but hee was cut of by death, in the ninth moneth after hee was made Pope. The rest that haue succeeded (euen vntill this day) haue in one point walked in the steps of this Bonifacius: for they all haue taken vpon them and kept the title of vniuersall Bishop, and so doth hee that doth now enioy that place. And so (by good consequence) it may bee said, that they are all Antichristian,

But to returne to our purpose. That church whereof the Protestants bee members, hath had Apostles as long time as th'office of an Apostle was necessary for hir. In like maner shee hath had Prophets of both sortes. Euangelists also shee hath had, and hath still, whose office is to water that which the Apostles haue planted. Of this sorte was Timoth. and so was Apollos, and others that were when they were, and in the first 600. yeeres after Christs ascension. And such bee they in these dayes which are able to instruct, and doe labour to instruct Christians how to leade a christian life, and to bee assured of Saluation, onely by the mediation of Christ Iesus, that promised Seede, through whom, all the nations of the world are promised to be happy and blessed.



## First trie, and then trust.

Pastors and doctors also, our Church hath alwaies had, and now hath: The Popes catholiques neuer had the like. These are they that God hath made able to breake & breake of life, to the flocke of Christ, and to teach & instruct them in all necessary knowledge to saluation. And these (as the others) are made able & stirred by to worke in his Haruest, by him that (as oft as neede is) sendeth forth laborers into his Haruest. He is not bound to maintaine a continuall & orderly succession, but when it pleaseth him to punish the unthankfulness of his people, by taking from them such as hee hath made meete and able to execute these offices amongst them, hee may, and in iustice hee doth. That to his people may learne to vse such good gifts better, when they shall againe enioy them.

And as for that popish Catholique church, which your s<sup>t</sup> do call the knowne Catholique church: neuer had such Apostles, Prophets, Euangelists, Pastors and Doctors, as S. Paule ment of in his writing to the Ephes. For that Church was not hatched before the dayes of Boniface the third. And therefore that church neither had nor could haue any such Apostles, Prophets, or Euangelists as our church had in the six hundredth yeeres next after the ascension of our sauour.

I conclude therefore, that neither our Church (which is the right Catholique church) nor yours (which is the right Antichristian church) hath had any such continuall and orderly succession, as you require the Protestant to proue by the Ecclesiasticall histories. I see no cause therefore, why you should not recant and relent, although you haue hitherto refused so to do.

### The ninth Offer.

Offerer.

- 9 Ninth. Where as the Protestants by the drift of reason and Argument, are forced of the Catholiques, to acknowledge and confesse their Church and Congregations to haue lien hidden & vnknowne for the space of one whole thousand

# First trie, and then trust. 34

thousand yeeres together, without all the foresaid functions and ministrations of Apostles, Prophets, Euangelists, Pastors and Doctors of their gospel, faith and religion, at the least wise to be openly perceiued & knowne: if therefore they shall be able for the space of that whole time to prooue by auncient writers of Ecclesiasticall hystories, any other word, gospel or doctrine to be vniuersally & openly taught, any other sacraments to be ministred, any other discipline or correction to be practised, any other iudgements, decrees, Canons, or lawes to be executed, then those which were daily practised in the common known Catholique Church of Christ, I will then recant and not before.

Crowley.

This Offerer would beare vs in hand that wee Protestants, are by the drift of reason and argument, enforced to confesse, &c. Wee dooth vs great wrong, in y<sup>e</sup> hee auoucheth that wee confesse, that for the space of a thousand yeeres together, wee had no maner function or ministration, &c. As though wee should confesse that wee had no gospel, no faith, no religion. And yet his owne conscience bzineth him to say thus: At the least wise to be openly perceiued & known. Well, then his owne conscience telleth him that wee had those ministrations, and that it was knowne that wee had them, but not openly.

It appereth that this man vnderstandeth nothing of the myserie of that woman that the Apostle Iohn saw in his vision. Apoc. 12. If these Antichristian Catholiques could content themselues to be taught by such as God hath stirred vp & made able to open y<sup>e</sup> meaning of this myserie: they should see, that the right Catholique church of Christ, hath bin in wilderness ever since the pale childe that shee brought forth, was taken vp into heauen. Yea, & although shee bee clad with the sunne, and hath the Moone vnder hir feete: yet doe not these men so see hir, that they may discern

Apoc. 12.



## First trie, and then trust.

hir from the congregations of the heathen, because their sight is such as the sight of Hotelets and such other night sowles, that cannot endure the brightnes of the sunne.

Immediately after our saviour Christ was ascended into heauen, the Dragon (that olde serpent, the deuill & Satan) being banquished by Michael and his Angels, & expelled out of heauen, and cast downe to the earth, did persecute the woman that had borne a sonne, which is our saviour Christ, and the woman is his Catholique church. This Church did the Dragon (the diuell) persecute by the ministration of the Romaine Emperors: by the space of 294. yeeres vnder Nero, Domitian, Traian, Scuerus, Commodus, Decius, and Dioclesian. All this while the Dragon did persecute the Catholique church, & seeke by all meanes possible to rote it out: but Almighty God had in mercifull prouidence prouided for his Church, two wings of a great Eagle, whereby shee tooke flight into the wilderness, into the place that was prepared for hir; where shee was nourished all that time, out of the sight of the serpent.

Now, the serpent did cast out of his mouth after the woman, as it had bin a riuer of water: that shee might haue bin violently borne away of the water. But the earth did help the woman, and opening hir mouth did swallow vp the riuer that the Dragon had cast out of his mouth, after hir.

If such as be of the learned sorte amongst them that be of the Romish Catholique church, would with humbled mindes reade this booke of Revelations, & seeke for the true sence & meaning but of this one vision: vndoubtedly they should finde (and I hope they would confesse) that the true Catholike church of Christ, that was figured by y<sup>e</sup> woman: had not the glory of the world, as the Romish Catholique church hath now, but was in this world obscure, and after a sorte, hid from the presence, of such as the serpent had stirred vp to persecute hir, which were the mighty Emperors, and other y<sup>e</sup> were of great poynt within the Romaine Empire. And yet was shee still clad with the sunne, & had the

Moone

## First trie, and then trust. 35

Moone vnder hir seete, &c. That is, shee was still glorious in the sight of God and of all good men. For hir garment was Christ the bright shining light of the world. Vnder hir seete shee had the Moone Hill, for shee contemned, & trode vnder foote, the vaine pompe & glory of this world, which shineth gloriously in the sight of the blinde worldlings, euen as the Moone doth in the darknes of the night. Yea, and shee had hir head crowned with the twelue starres, the Patriarches which were Fathers to the twelue kinreds of Israell, or those twelue Messengers, or Apostles, which our saviour Christ had sent forth, as starres to giue light in the darknes of this world.

Yea, although shee dwelt still in Rome, & in other Cities that belonged to the Romaine Empire: yet shee was as in a wilderness, as hauing nothing, and yet possessing all things, &c. 2. Cor. 6. So that if this Offerer would but consider this, & conceiue in his minde, the countenance that the Catholique church could beare in this world, during y<sup>e</sup> time of persecution vnder y<sup>e</sup> aboue named Emperors; surely hee would neuer for shame say, that our Church is not the Catholique church, bitaule we confesse, that for y<sup>e</sup> space of one thousand yeeres: it was by the two horned beaſt (that is by the papacie) kept vnder, as that Church (which hee him selfe dooth confesse to bee the right Catholique church of Christ) was by the seuen headed Dragon, which was the Romaine Empire. 2. Cor. 6.

If the Catholique church might haue hir Apostles, Prophets, Euangelists, Pastors, and Doctors (as vndoubtedly shee had) in the time of the first bloody persecutions, which continued for the space of 294. yeeres almost continually: why might shee not haue so many of those ministers as were necessarie for hir edification, during the time of y<sup>e</sup> laster persecution which hath continued now almost a thousand yeeres togithers: Yea, and why might not shee haue y<sup>e</sup> ministration of Sacraments, and execution of discipline, as well in the one time as in the other: And so, by good consequence, Why may not the Protestants Church be the



## First trie, and then trust.

Catholique church of Christ, as well as that Church was, that differed as much in all points, from the knowne Popish Catholique church, as our Protestant Catholique church doth differ now, from the same?

I conclude therefore, that it is altogether vnecessary, to proue any way, that any other gospell or doctrine, then that which was preached by the Apostles, or any other Sacraments, then the same that Christ Iesus did first institute, or any other discipline, then that which the Catholique church of Christ hath practized: should be preached, ministered, and practized vniuersally & openly, & thereby wee might proue our Church to be Catholique. For it is manifest by the histories, that the right Catholique church hath seldome had such freedom vpon earth, that wee might haue hir doctrine publikely, & vniuersally preached, hir sacraments ministered and hir discipline practized. Wherefore, except you will shew your selfe wilfull and obstinate, you must now recant, although heretofore you would not.

### The tenth offer.

Offerer.

10 Tenth. For as much as the Protestants doo affirme, their congregation, faith and Religion, to haue bin practized in the Primatiue Church of Christ, some of them for the space of the first three hundred yeeres, as *John Calvin*: some for the space of foure or five hundred yeeres, as *Martin Luther* and his complices: some for the whole space of the first sixe hundred yeeres, as *M. Ieuuell*, and the authors of the Apologie of the Church of England, and therein not agreeing amongst themselues (as the manner of Heretikes is) I require some better staied and certaine tale of them, where and when this sodaine change from the Protestants religion to the Papists should be made as in what yeere of our Lord, vnder what Pope and Emperour? by what persons of name it was so wrought and brought to passe, and vpon what occasion, and what Apostles, Prophets, Euangelists, Pastors, and Doctors of their congregations did gainesay or withstand the same? And who

## First trie, and then trust. 36

who dooth make any mention of this sodaine & meruei-  
lous change of the Protestants religion to Papistrie? what  
one Ecclesiasticall writer, or auncient Father of the whole  
world? and when they shalbe able resonably to answere  
and to satisfie these my demaunds, then I will recant and  
yeelde to them, and not before.

Crowley.

This Offerer minding utterly to discredit the Prote-  
stants hath with his pen testified for them, that they doe al  
agree in this one point, which is, that their Congregation,  
Faith, and Religion, haue bin practized in the Primatine  
church of Christ. But here hee thinketh to discredit them  
all. Some of them (as Iohn Calvin, doe affirme that this  
was for the space of the first three hundredeth yeeres, some o-  
ther (as Martin Luther and his complices) for the space of  
four or five hundredeth yeeres, and some others (as M. Iewell  
and the authoys of the Apologie of the Church of England)  
for the whole space of the first five hundredeth yeeres, &c. To  
this I say: That such amongst vs as haue said that y<sup>e</sup> con-  
gregation of Church whereof wee be, had continuance for  
the space of the whole first five hundredeth yeeres, haue sayd  
truely: and they that haue said, for the space of three, four,  
or five hundredeth yeeres, haue kept themselves within their  
bounds, and therefore they haue not lied. If Calvin had  
said, that the Church whereof wee be, had continuance for  
no longer time then the first three hundredeth yeeres, where  
Luther had said befoze, that it had continuance for the space  
of four, or five hundredeth yeeres: And M. Iewell, comming  
after them both should haue said, the continuance was for  
the space of the first five hundredeth yeeres, in such perfection  
as in the first three hundredeth yeeres: then this Offerer  
might haue taken some occasion to note disagreement, such  
as is to be seene amongst Heretikes. But now, hee hath  
no iust occasion at all.

Caluin considered, that during the time of the first  
300. yeeres, the Church of Christ was still under tyrants,  
and



## First trie, and then trust.

August, in  
Epist. 119.

and was persecuted, and was thereby kept occupied in better exercises, then in such pompous and ceremonial diuine seruice, as now is vsed in your popish Catholique church. And therefore hee is bolde to say, that the Church, where of wee Protestants bee, is the same that was in the first 300. yeeres after Christ: for wee haue abandoned (as farre forth as wee may) all those superfluous ceremonies, as haue bin diuised by men, and enforced vpon the Church of Christ, since the ende of the first 300. yeeres: which are in deede too too many, as by the wordes of saint Augustine Epist. 119. *Ad Iannarium. Sernilibus oneribus premunt, ut tollerabilior sit conditio Iudeorum, &c.* They oppresse vs with seruite burdens: so that the condition or estate of y<sup>e</sup> Jewes, was more tollerable then ours is. None of all those burdens were layde vpon the Church before the ende of y<sup>e</sup> first 300. yeeres: but the Christians being vnder the crosse of persecution, serued God in freedom of conscience, & were not tied to any necessity of ceremonies, but vsed a few such ceremonies as seemed to serue best for their edification in their exercise of religion, and so doe wee, and that congregation also amongst whom Calvin liued, which might moue him to say, that the faith and religion that is professed by vs, was practized in the first 300. yeeres, after the incarnation of our sauiour Christ.

But this Offerer requireth some better staied & certaine tale, &c. because Luther and other doe differ from Calvin We must know where & when this sodaine change from y<sup>e</sup> protestants religion to the papists was made, as in what yere of our Lord, &c. If it shal please him to read it, & aduisedly to weigh every part of it: hee shall haue heere as plaine a tale (concerning this matter) as euer hee did read or heare. And thus it beginneth.

When Christ Iesus had given so large a commission to his Apostles, as to go into all the world, & to teach all nations, baptizing them in the name of y<sup>e</sup> father, of the sonne, & of y<sup>e</sup> holy Ghost: they executed that comission, with al paine, full diligence, not fearing what man either would or could

# First trie, and then trust. 37

do against them. And so in short time, the knowledge of the gospell was spread all the world over: as the Apostle Paule writeth to the Romaines *Cap. 10.* citing the words of the Prophet Dauid. *Psal. 19. In omnem terram, &c.* The sound of them is gone out into all the world, &c. But the doctrine of the gospell which they preached was not so regarded in y city of Rome as it should haue bin, & as it seemeth that this sufferer and his fellows were persuaded that it was, at that time, wherein saint Paule was brought prisoner to Rome: which was in the tenth yeere of the raigne of Nero, & but foure yeeres before S. Paule ended his life. At that time, the chiefe amongst the Iewes that then liued in Rome, being called together by S. Paule, and being occasioned by him to speake of the christian Religion, they said thus. Wee are willing to heare of thee what thine opinion is: for we doe know, that this sect, is euery where spoken against. *Act. 28* *Act, 28,* Yea, and when S. Paule was first called to his answer before the Emperour: the Christians then in Rome, were so faint hearted, that they did leaue him alone, as he him selfe hath written to Timoth. 2. *Timoth. 4. In prima mea defensione, nemo mihi affuit, sed omnes dereliquerunt me: non illis imputetur, &c.* In my first defence, no man did take part with mee, but all did forsake mee: God grant that it bee not laid to their charge: but the Lord did assist & strengthen me, &c. And this was more then thirty yeeres after our Saviour Christ had sent forth his Apostles to preach. *2. Timot. 4.*

If Peter were bishop of Rome at y time that S. Paule speaketh of in that *4. Cap. 2. Timoth.* surely then, hee performed not the parte of a good bishop, neither yet of a good christian. For amongst all, hee must needs bee one. And S. Paule saith that all did forsake him.

But let this passe. The estate of the whole Church was no better in those daies: yea, it was not much better at any time, during the first 300. yeeres after Christs ascension. For when Constantine the first christian Emperour, began his raigne: Syluester, then bishop of Rome, had not his abode then in Rome, but made his dwelling place in some



## First trie, and then trust.

came in a mountaine named Soracte, xx. miles distant from Rome, that so hee might bee more safe from the tyrannie of the Romaine Emperoz. But when hee vnderstoode that Constantinus, was likely to bee favorable to y<sup>e</sup> Christians: hee repaired to y<sup>e</sup> City. By this it may appeare, of what account the Romaine bishops had bin, & what publike & open preaching of the gospell there had bin, in the City of Rome during that time of the first 300. yeeres.

It appeereth in Hystories, that they had their places wherein they met, and had the preaching of the woordes & ministration of the Sacraments: but those places were not such as Saint Peters Church, which is now in Rome. For that Church, with the rest of the Churches in Rome, were not then builded, as in Platina, and in other Hystories it appeereth.

By this, you may see what cause Calvin had to say that the Catholique Religion (which is the same that wee protestants doe now professe) was practized for the space of the first 300. yeeres after Christ.

From that time forward, Religion began to decline by little, and little, from that perfection that it had continued in vnder persecution, and to grow towards that great decay that it came vnto in the dayes of Bonifacius the third. Martin Luther therefore, and M. Iewell, with the rest of the authoers of the Apologie of the Church of England, had iust cause to say that it continued in the Romish church for the space of the first foure, fve, yea, sixe hundredth yeeres after Christs ascention: for the Romish church was not altogether fallen away from the Catholique Religion, befoze shee had taken vpon hir the title of Antichrist, which was in the dayes of Phocas the Emperoz, at whose hands Bonifacius obtained the prophane title of vniuersall bishop, whereof Gregorie the first, surnamed the great, writeth

Grego. spi.  
66.

*thus. Epist. 66. ad Mauricium imperatorem. Sed absit a cordibus christianorum, nomen istud blasphemie, in quo omnium sacerdotum honor adimitur, dum ab uno sibi dementer arrogatur.* But, let this name of blasphemie bee far from christi-

an

# First trie, and then trust. 38

an hearts, wherein the honoz of all Priests is taken away, whils one Priest doth like a mad man, arrogate the same vnto him selfe. And againe. *Episto. 68. Ad Iohn Episc. Constantinopol.* *Tu quid Christo, vniuersalis scilicet Ecclesia* Grego. Epi. 68.

*capiti, in extremi iudicij es dicturus examine, qui cuncta eius membra tibi met conaris vniuersalia appellatione supponere?* What wilt thou say vnto Christ, that is, to the head of the vniuersall Church (saith Gregorie to Iohn bishop of Constantinople) in the triall of the last iudgement: which doth, by the name of vniuersall, goe about to make subiect vnto thy selfe, all his members? who can write or speake more plainely in this matter, then this Gregorie hath written both to Mauricius the Emperour, and to Iohn Bishop of Constantinople?

I hope therefore, you will take this for a feared & certaine tale: and bee therewith satisfied. Considering that after Constantine the first christened Emperoz, had endued the Church with some possessions, and so poysoned the Church (as by a voice that was heard from heauen, it was signified, which voice vttered this speech, *Hodie datum est venenum in Ecclesiam*, This day is the Church poysoned) that poyson did not presently worke the effect, but by litle and litle. So that the change from the Protestants religion, to Poperie was not sodaine (although meruailous) but brought to passe by leysure, and yet with as much speede as the Dragon could, by his members and ministers bzing it to passe. As for gainesayers it lacked none: amongst whom I thinke you will allowe Gregorie the first to bee one of the chiefest. Now therefore I require your promise, which is, to recant and yelde, although you haue hitherto refused so to do.

## The eleuenth Offer.

Offerer.

Let the learned Protestant shew me what order of seruice or comon prayer, what order of ministracion of sacra-



## First trie, and then trust.

ments their Church had before Papistrie (as they call it) preuailed in the world. Let him shew mee one booke, or copie of any communion, or what els you list, that was in English, or in any vulgar or cōmon tongue, beside the Hebrew, Greeke, and Latine: or that lacked prayer for the foules departed, or inuocation to saints, or sacrifice for the sinnes both of the quicke and the dead, or that charged a number to receiue with the priest, or that he could not els consecrate, or say Masse receiuing alone, or that the people should take the sacrament for bread and wine, and not for the reall body & blood of Christ, or that they should giue no honor to it, or not reserue the same for the comfort of the sicke and diseased people, or that denied extreme vnction, with the rest of the sacraments, to bee behoufull or necessarie for them: let the learned Protestant bring forth and shew such a communion booke, or any leafe, line, or word of any such doctrine, or any Church or congregation, that euer had authenticall seruice or ministration of the sacraments, other then that which is yet daily and openly practized in the common knowne Catholique church of Christ, and I shall then recant, and not before.

Crowley.

It seemeth by this Offer, that this Offerer and his fel-  
lowes are perswaded, that what soeuer is now openly pra-  
ctized, in the popish diuine seruice and ministration of sa-  
craments, hath bin so openly practized, as now it is, euen e-  
uer since the Church of Christ, was first planted in the Ci-  
ty of Rome. Which is a wronge persuation. For the  
greatest number of the ceremonies (yea, well nigh all) that  
are now vsed in that ministration, haue bin diuised since  
the ende of the first 300. yeeres, as by their owne Hysto-  
ries it doth most plainly appeere.

I will therefore answere this offer with another, not  
much vnlike to this: and thus I say. Let this Offerer shew  
me,

## First trie, and then trust.

39

mée, what order of seruice or common praier, what order of ministration of sacraments, the Church had, before the end of the first 300. yeeres. Let him shew mee one booke or copy of any communion, or what els you list, that was in He, bzeu, Graeke, Latine, or in any other language, that had in it prayer for the soules departed, or invocation to saints, or sacrifice for the quicke and the deade, or that did not command a number to receiue with the priest, or that did teach the people not to take the sacrament for bzeade and wine, but for the reall body and blood of Christ, or that they should giue hono2 to the outwarde sacrament, or that they should reserue it for the sicke & diseased people, or that taught extreme vnction, Confirmation, Order, Penance, and Matrimony to be Sacraments, behoufull or necessarie for Christians: let this learned Offerer, bringe forth and shew, such a communion booke, or any lease, line, or word of any such doctrine, or any Church or congregation, that euer had any such authentickall seruice, or ministration of sacraments, as is now openly practized, in the commonly knowne popish Catholique church, before the ende of the first 300. yeeres: And then will I recant, and be a Papist, as this Offerer is, and not before.

I thinke I haue offered you faire play. If you like the offer take it. I will not flee from it. If not: for shame bragge no more of the antiquitie of your authentike seruice that is now practized in your Antichristian Catholike church. But recant as you haue promised.

The first bishop of Rome, that was bolde to binise any thing to be added to that which the Apostles vsed in the ministration of the Lords supper, was Alexander the first. And what did hee? Placina saith, that this man added: *Qui pridem quam pateretur, usque ad hanc clausulam, hoc est Corpus meum.* Which is thus in English. Which a day before hee suffered, euen vnto this clause: This is my body. And Placina saith, that Alexander did this, that there might be a remembrance of the passion of Christ.



## First trie, and then trust.

He deuised also the making of holy water, the vse whereof, was to drive diuells out of Temples and chambers. He ordained also, that water should be mixed with the wine in the ministration of the Sacrament, and that the breade should not be leauened, but unleauened, to take away the occasion that the Ebionites tooke to finde fault in that behalfe. Thus much writeth Platina in *vita Alexandri primi*. This Alexander was the first bishop of Rome after Peter, if Platina haue written truly; and was made bishop in the yere 110. after y<sup>e</sup> incarnation of our saviour Christ, which was 70. yeeres after (as it is supposed) y<sup>e</sup> Peter was made bishop of Rome. So that y<sup>e</sup> church vsed none of those things that were diuised by him, for the space of those 70. yeeres, of the first 300. yeeres.

Plantina in  
vitaAlexan-  
dri primi.

After this Alexander Sixtus. 1. was made bishop of Rome: in the yeere 121. after the incarnation of our saviour Christ (if the hystories be true) and the fourescore yeere after the supposed entring of Peter into the Bpshoppicke of Rome. This man diuised sundrie things, as *Sanctus, sanctus, sanctus*, to be songe in the celebration of the Lords supper. But heere I must note how unlikely this is to be true: for as saint Augustine hath written in y<sup>e</sup> 7. Chapter of the 9. booke of his confessions: the custome of singing in churches was not begun in the Latine church before the dayes of Ambros, who liued about the yeere of our Lord 380. And more ouer: it can not be prooued by any hystories, that the Christians had any liberty to builde any church in the citie Rome, before the time of Constantine the Emperoure, who builded at his owne charges, the first churches that the Christians had in Rome. But let it be as Platina hath written, in the life of Sixtus the first. He commanded that *Sanctus, sanctus, sanctus*, that is, holy, holy, holy, should be songe in the celebration, that is in the ministration of the communion. But I pray you marke what Platina saith further, *Nuda primo hac erant, &c.* At the first, those things were bare and naked, and all thinges were handled simply. For when Peter did consecrate, he vsed

August. li. 9.  
Conf. Ca. 7.

## First trie, and then trust. 40

used the prayer, Our father: Iames, the bishop of Hierusalem encreased or enriched these mysteries: and so did Basil, and other. For Celestinus, gaue the *Introite* of y<sup>e</sup> Masse: Gregorie, the *Kyrie eleison*: Telesphorus, the *Gloria in excelsis Deo*: Gelasius the first, gaue the Collations: and Hierome the Epistle and the Gospell. *Halleluia* was taken from the church of Hierusalem. The *Credo*, from the counsell of Neece. Pelagius inuented the comemozation of the deade. Leo the third, inuented the Incense. Innocent the first, inuented the kissing of the Paxe: And Sergius, ordained that *Agnus Dei* should bee songe. But seeing that in the daies of Sixtus, fewe were founde (by reason of the often murders or slaughters of Christians) that durst professe the name of Christ: and the Christians in France did desire to haue a bishop: Sixtus did send vnto them one Peregrinus, a citizen of Rome, &c. Thus far Platina.

By these wordes of Platina, it appeareth, that during the first 80. yeeres after saint Peters supposed entring into the bishopricke of Rome: there was no more used in the ministration of the Lords supper, but the Lords prayer, which beginneth thus, Our father which arte in heauen, &c. Celestinus, that gaue the *Introite* of the Masse, was not bishop in Rome, befoze the ende of 420. yeeres after Christ: so that for the space of 420. yeeres, your Masse had no *Introite*. That Gregorie, that appointed the *Kyrie eleison*, was made bishop of Rome in y<sup>e</sup> yere 590. after Christ: so that your Masse lacked that parte, for the space of 600. yeeres almost. Telesphorus, added the *Gloria in excelsis*: about 130. yeeres after Christ, so that your Masse did lack that parte, so longe time. Gelasius the first, that diuided the Collations, was bishop of Rome, about 490. yeeres after Christ: so that your Masse lacked hir Collations, almost 500. yeeres. Hieronimus, that added the Epistle and Gospell: was neuer bishop, either in Rome or else where. He liued in Bethlehem, about 380. yeeres after Christ: so that your Masse had no Epistle or Gospell, for 380. yeeres after Christ. And your *Halleluia* was taken from the church of Hierusalem.



## First trie, and then trust.

Hierusalem, by Gregorie y first, who was bishop of Rome about the yere of our Lord, 590. The Nicene Cræde could not be vsed befoze that councell wherein it was agreed vpon: which was 330. yeeres after Christ. And Pelagius that inuented the remembrance of the deade, was made bishop of Rome, in the yere of our Lord 556. so that for the space of so many yeeres after Christ, there was no remembrance of the deade in your Masse. Leo the third, that inuented y burning of Incense, was made bishop of Rome in the yere 796. after Christ: so that for the space of so many yeeres, there was no burning of Incense in churches. Innocent the first, was made bishop of Rome, in the yere 406. hee inuented the kissing of the Paxe at Masse: so longe therefore was your Masse without that ceremonie. And Sergius, that appointed the singing of *Agnus Dei*, was made bishop of Rome in the yere after Christ 694. or there about: so that your Masse lacked hir *Agnus Dei*, for the space almost of 700. yeeres after Christ.

Now M. Offerer, consider with your selfe (I pray you) whether the learned Protestant may not as easily prooue the antiquitie of his communion booke, enen from the Apostles time: as you may prooue your Authenticali service, and ministracion of sacraments, now daily & openly practised. If you would with indifferent iudgment, weigh al that I haue here witten: I do not doubt but you would cōfesse that during y first 90. yeeres after Christs ascention: there was no prescribed order set downe in any booke for publike service or ministracion of sacraments, other then y which is contained in y scriptures. Wherefoze there is none so great a cause of misliking in oure common booke, as that there be so many of your latter inuētions allowed of in it. And surely, if our pñces & people would yelde to a perfect reformation: wee might make our communion booke a great deale lesse then it is, by blotting out of it all that hath bin inuented by your bishops of Rome. Thus I do thinke I haue said enough to cause you to recant, although you would not befoze.

# First trie, and then trust.

41

## The twelfth Offer.

Offerer.

I demand of the learned Protestant to know cause and reason why their congregations, doo admit and receive all bishops, priests, deacons, and other officers spirituall, ordered by our Catholike church as men lawfull and sufficient to preach the word of God, to minister the Sacraments, & to exercise all spirituall iurisdiction in no lesse wise, but rather more then if they had bin ordred in their owne congregations: whereas the Catholike church of Christ dooth not acknowledge any man of their ordering and calling to be any whit the more fit, for any spirituall function in Christ his church, then other comon lay men. When therefore, the learned Protestant shalbe able to shew good cause and reason, why our Catholike church, hauing by their owne consent and approving lawfull priestes, bishops, and spirituall ministers, not to be also the lawfull, true, and Catholike church of Christ: I will then recant, and not before.

Crowley.

This Offer, is altogether friuolous and foolish. For what reason was it that moued this unreasonable Offerer, to require the learned Protestant to shew cause and reason why our congregations doe those things that neuer any of our congregations did? Can this Offerer prooue that euer any congregation of Protestants did admit and receive all bishops, priests, deacons, and other spirituall officers? &c. Wee doe in deede receive the men that haue bin bishops, priests, and deacons, &c. And finding them meete to serue either in the places that they serued in before, or in any other, wee doe employ them in seruice in those places that we finde them meete for. And thus we doe, not because they haue bin ordered after your Antichristian maner: but because wee see in them manifest signes of repentance that euer they yielded to be made ministers of Antichristian religion, & do desire to be admitted to serue God in the ministracion of the true & right religion of Christ. As for your shauing, your clipping, & annoynting that you doe vse in the ordzing & consecrating of your bishops, priests, & deacons: we esteeme as lightly of it as you either doe or can esteeme of our maner of ordzing and consecrating of ministers of all sortes.

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## First trie, and then trust.

We know that no ceremonies that are or can be used in this behalfe (either by you or by vs) doe or can giue any ability to the persons towards whom those ceremonies are used, in y<sup>e</sup> admitting of them: but we doe use them as meanes to put those persons in remembrance of those duties y<sup>e</sup> doe belonge to them in the office & calling, whereunto they are called & admitted. We doe not thinke, that you doe or can by your ceremonies *imprimere characterē indelebilem*, that is, imprint into such as you doe order, a marke that can not be blotted out: so that your priestes being once made priestes must continue so for ever. Neither doe we thinke it necessary, to degrade your priestes when they returne vnto vs, from your Antichristian religion, as you vse to doe before you deliver them to the secular power, when you haue cōdemned them for heresie. For we know that the marke of the beast (which they receiued at your hands) is blotted out, by their hearty, and vnfained repentance, the signes wherof, we see in them before we doe admit them to serue in any calling amongst vs, either Ecclesiasticall or Ciuill.

You might much better haue charged vs with consenting vnto, and allowing of the lawfulness of your priestes & bishops, because we be not rebaptised: but then (perhaps) you think we would charge you with the like consent, and approving of y<sup>e</sup> lawfulness of our ministry, for that you doe not rebaptise such as haue bin baptised by vs.

But to be short, I conclude thus. Though we doe receiue such as doe come from you, as S. Paule was receiued coming from the Phariseis, & doe admit them to such offices amongst vs as wee finde them meete for, as S. Paule was admitted to the office of preaching & ministratiō of sacraments: yet we doe not thereby consent vnto, or allow of, the lawfulness of your Antichristian ministers, more then the church y<sup>e</sup> receiued S. Paule cōming from the Phariseis, did thereby consent vnto, or allow of the sect of the Phariseis.

If this be a cause & reason sufficient (as I thinke it is) why the Protestants should neither take your Antichristian ministers to be meete ministers of Christs religion, so longe

## First trie, and then trust.

42

as they remain amongst you, nor refuse them when they shall repent, & bring forth fruits worthy & meete for repentance, and yet notwithstanding account & take your church for Antichristian: then I require you (M. Offerer) to fulfill your promise and recant, although you haue hitherto refused so to do,

### The Thirteenth offer.

Offerer.

Thirteenth. I require of the learned Protestant to expresse what furniture, surdurance or comoditie to the honor & seruice of God, did christianity, or any part of Christendome receiue by his church or congregations? what temple or church did you build at any time for your assemblies, and seruice of God? what bishopricks for the better gouernment of the church did you founde or procure? what vniversities, schooles, or colledges did you at any time erect for the maintenance of christian doctrine, faith, and religion? when the learned Protestant shall be able to prooue by ecclesiasticall histories, and old auncient writers, these things to be monuments of their conuenticles and priuate congregations, of their faith and religion, and not of the common knowne faith, religion, and Catholique church of Christ, then I shall in like manner yeelde, and recant, and not before.

### Crowley.

If this Offerer had liued in the dayes of the prophets or of the Apostles, hee would haue kept a iolly stir with them: for none of them were builders of Temples, Synagogues or Churches, neither were they Founders of vniversities, schooles, or colledges. And yet was their faith and religion fruitfull, & so is ours, though none such fruits as this Offerer speaketh of should spring thereout. And yet I doe know that these are good works: & I hope I shall be able to proue, that the Protestants Catholique church hath not bin, neither is slack in doing these works when habilitie and opportunity may serue them.

If I might be so bolde, with M. Offerer: I would demand of him, & require him to expresse, who it was that builded S. Peters church in Rome, and the rest of the most auncient churches in that citie. I think he would answer with speede, & say thus: it was Constantine the first christened Emperoz. If hee shall so say, he shall say truly: for so hath Platina and other moze auncient Hystorians written. But



## First trie, and then trust.

here is the question, whether this Constantine were a Protestant Catholike, or such a Catholike as this Offerer is. For we hold that hee was a protestant Catholike, and this Offerer holdeth the contrary. The matter then resteth vpon proofe.

I doe thinke that I haue already proued sufficiently, y Constantine liuing & raiging in the end of the first 300. yeres after Christ, could not be an Antichristian catholike, as this Offerer is: because the great Antichrist was not as yet spronge vp, although many Antichrists (or false Prophets) were in the world, euen when y Apostle Iohn wrote his first Epistle, as in the 4. Chap. thereof it appeareth: but that great Antichrist that S. Paule nameth the man of sin. 2. Thes. 2. did not begin to shew himselfe in the world, before y daies of Bonifacius the third, y tooke vpon himselfe y name & estate of the vniuersall head of Christs vniuersall church. And that was y time wherein your Schismaticall church fell away from that true Catholike church, whercof Constantine was, and wee that beare the name of Protestants, now be.

The bishopricks also, that were appointed or founded, at any time within the first 600. yeres after Christ, & all the Vniuersities, Scholes, & Colledges, that were founded within that time, were founded & builded by protestant Catholiques. For although many corruptions were spronge vp in the Catholike church (whereof wee be) before the end of the first 600. yeres (euen as the tares doe springe vp amongst the good graine, before the time of Haruest, & yet the field remaineth still a corne field, & not a field of tares) yet y church was still Catholike, till the whole state did professe Antichristianisme, & began to persecute such as continued in the profession of the auncient & true Catholike religion, which is the same that wee doe now professe, & you and your sorte doe persecute. These haue not bin the worke of couen-  
ticles & priuate congregations (as it pleaseth you to terme all the particuler churches of Christ, that refuse to take the marke of the beast, and to acknowledge your Antichristian church

## First trie, and then trust. 43

church to bee the knowne Catholike church of Christ) but they haue bin the fruits that haue spronge out of the same faith and religion, that was taught by Christ him selfe, & by his immediate Apostles, receiued, believed, & professed by y<sup>e</sup> first Catholike christians, and is still professed by vs and is fruitfull in vs, when ability, and opportunity dooth serue.

In the daies of king Edward the first, of blessed memory, who founded (in London) Christs Hospitall, for the education of fatherles infants, S. Bartholmews Hospitall in Smithfield, and S. Thomas Hospitall in Southwarke, for y<sup>e</sup> curing of diseased persons, did not the protestant Catholikes make those charitable p<sup>ro</sup>uisions, & doe not they still maintaine the same? This Offerer may remeber, that his Antichristian catholikes did (in the time of queene Maries raigne) attempt to ouerthrowe those foundations agayne.

Who were the founders of Christs Colledge, S. Johns, & Trinitie Colledge in Oxforde, of Emanuell, & Marimagdalen, & Caius Colledge in Cambridge, did they not beare the name of protestant Catholikes that founded them? Many grammer Scholes also might be named, & diuers other p<sup>ro</sup>uisions that protestant catholikes haue made, both for y<sup>e</sup> maintenance and increase of learning, and also for the succouring of the poore and needy.

If any tares doe spring vp amongst this good graine: that haue bin sowne by the envious man, it is no fruit y<sup>e</sup> springeth out of that good faith & religion that we professe. If your word & promise (therfore) be any thing worth: the I require you to doe y<sup>e</sup> part of an honest man, in yeelding & recanting.

### The foureteenth Offer.

Offerer.

Fourteenth. Let the learned protestant name any one fellowship or company of believers in the whole Christian world, that in all articles of faith, and religion be in one vnity, in one meaning and beliefe, and contented also to captiue & submit their seuerall meanings to the iudgment of their prelates and spirituall gouerners, and of one chiefe head & pastor amongst them in all Ecclesiasticall things and causes: let (I say) the learned protestant name any one company thus agreeing amongst themselves, and thus humbly affected in Christian faith and religion,

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## First trie, and then trust.

sauing onely the holie and blessed fellowship of the common knowne Catholike church of Christ, and I will then recant, and not before.

Crowley.

Understanding by the holy & blessed fellowship of the common knowne Catholike church of Christ (as I am assured y<sup>e</sup> you doe) that Antichristian church that you are of: I confesse that there cannot any one fellowship or company of believers in y<sup>e</sup> whole christian world be named, y<sup>e</sup> is such a fellowship or company, as you would haue the learned protestant name vnto you: for in very deed, there is not one fellowship or company of believers in y<sup>e</sup> whole world, so foolish, as to better y<sup>e</sup> saluation of their soules, vpon y<sup>e</sup> iudgment of other men: but only that fellowship whereof you are. But I doe utterly deny y<sup>e</sup> fellowship to be y<sup>e</sup> knowne Catholike church of Christ, and am bold plainely to affirme, that it is the malignant & cursed church of Antichrist, & the filthy synagogue of satan.

The knowne Catholike church of Christ (whereof wee bee) doth agree in one vnitie, & in one meaning & beliefe, in all the Articles of the christian faith & religion. Yea, & wee all (with that whole Catholike church) doe captiue & submit our seuerall meanings, to that rule of religion, that the holy ghost hath set downe in the scriptures, which rule wee doe know to be so perfect, that it needeth no addition, alteration or change, that man can deuise. And as for one chiefe head & Pastor, we acknowledge none amongst men: being assured that our one, onely head Christ Iesus, that hath promised to be with vs continually euen to the end of y<sup>e</sup> world, neither is, nor will be from vs, but is and still will be with vs, and doth still, and will (by the working of his holy spirite) instruct and leade vs in the true understanding of that rule of our religion that he hath left vnto vs, so that wee doe not, neither shal we at any time stand in neede of any such chief heade or Pastor, as this Offerer speaketh of.

As for Prelates & spirituall gouerners, we haue, such as bee able to breake & minister vnto vs, the spirituall foode of our soules, as well by preaching & expounding vnto vs that rule of our religion, as by ministering the sacraments y<sup>e</sup> our  
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## First trie, and then trust. 44

sanionr Christ bath ordained, & commaunded to bee vsed in his Church. To these wee giue credit, so longe as wee see y they swarue not from that rule, that both they and wee are bounde to followe, and they doe not desire to haue credit any further. And as touching their example of life, wee doe followe it, so far forth as wee see that they followe Christ, and no further. For S. Paule did not wish the Corinthyans to follow him further, then they should see that hee followed Christ. If you be not obstinately bent, to stand to your taking, against all reason, and christian knowledge: this that I haue here written, may suffice to moue you to recant, although hitherto you haue refused so to doe.

### The fifteenth Offer.

#### Offerer.

Fifteene. Againe, I do demande of the learned protestant whether the *Lutherans, Zuinglians, Illirians, Calvinists, Con-*<sup>15</sup>  
*fessionists, Swinkfeldians, Anabaptists,* and such like, be all of one church and congregation or no? And if he be able to prooue these sects, being of such diuersity in faith and religion, to make one church, and that euery one of them may giue saluation to their fellowes, being so disagreeable one with another in high pointes of faith and religion, or that I ought to belieue all those, rather then the one true Catholike church of Christ: or yet any of these, more one then another, all of them making such a bolde challenge of the truth of Gods word and gospel. When the learned Protestant shalbe able by good reason, or drift of argument to satisfie these my requests: then I shall yeelde and recant, and not before.

#### Crowley.

If I did not knowe that this Offerer is past all shame: I could not meruell enough to see that he would demande of the learned Protestant, a prooue by good reason and drift of argument: that Luther, Zuinglius, Illiricus, Calvin, the Confessionists, Swinkfeld, and the Anabaptists, should bee  
meine



## First trie, and then trust.

members all of one church. For the darknesse is no more contrary to the light, neither falshood to the truth, nor the deuill to God : then the doctrine of Swenkfield and of the Anabaptists, is to the doctrine of Luther, Calvin, and Zuinglius.

But this is the drift of this Offerer. To beare the world in hand, that wee Protestants, doe holde & maintaine every point of doctrine, that is contrarie to, or diffreth from that Antichristian doctrine, which hee & his fellows doe call Catholike : and that wee haue none other authoers of our religion, but these whom hee hath here named, & such like.

Undoubtedly, hee is heerein very much disceined. For although wee doe for good cause, like very well of the iudgment of some of these men that bee here named : yet wee haue not swozne to beliene all that they haue written, neither yet anie one woorde, that they haue written, further then they haue by the scriptures made pzoofe of that which they haue affirmed in writing. Wee are not Lutherans, Zuinglians, nor Calvinists : but wee are Christians, as (in our opinion) Luther, Zuinglius, and Calvin were. They were of one minde with S. Austen : that desired no credit, further then hee pzooued his assertions, by scripture. I pray you therefore (good M. Offerer) offer vs not such discurtise, as to cause the world to conceiue such an opinion of vs, that wee holde and maintaine, wee care not and knowe not what. Wee thanke the Lord our God, wee are not ignoraunt what wee doe, and what Christians ought to beliene: and wee are ready and able to render an account of the hope that is in vs. And our God hath made vs able to iudge of the spirites, and to discerne the spirite of truth, from the spirite of error. And by that giste of our God, wee are made able to see that your spirite, is the spirite of Antichrist, and your religion Antichristian. And that the religion that wee doe professe, is Catholique, and the same that was professed and practized, even in Rome, for the space of 300. yeeres and more, next after the ascention of our Saviour Christ.

And

## First trie, and then trust. 45

And where as you require the learned Protestant to prooue that these sectes, being so diuers, &c. or any of them do giue saluation to theyr fellowes, and that you ought to beleeue them all, or any one of them: we leaue to your selfe, to be discussed at your leasure. For we knowe that no compaignie or societie of men, hath any power to giue any saluation neither to others, or to themselves: & that no man is bound to beleeue another, farther then hee doth knowe, that the same hath and doth speake and write the trueth. I see no cause therefore, why you should not yeld and recant, although the learned Protestant, neither can prooue, nor will take vpon him to prooue the thing that you haue so impudently required him to prooue.

### The sixteenth Offer, Offerer.

Sixteenth. When the Protestant shalbe able to prooue, that those persons which in theyr departure made from the Catholique Church of Christ, haue more desire to beare the name of *Sectaries*, as of *Lutherans*, *Zuinglians*, *Illerians*, *Caluinistes*, *Swenksfeldeans*, & *Anabaptistes*, then the name of Christians or Catholiques, are the true members of Christ his Church, and not Heretickes, and Schismatickes, nor yet followers therein of theyr fathers the *Arians*, whych tooke theyr names of *Arrius*, the *Maniches* of *Manes*, the *Nestorians* of *Nestorius*: the *Novatians*, the *Vigilians*, the *Iovinians*, *Pelagians*, *Eutichians*, and others, then I shalyeld and recant, and not before.

### Crowley.

Let the Protestant make the lyke offer, and so the one offer shall be a sufficient answer to the other. When the Antichristian Catholique shalbe able to prooue that suche persons, as do desire rather to be called *Fraunciscans* of *Fraunces*, *Dominicans*, of *Dominicke*, *Benedictines*, of *Be-*



## First trie, and then trust.

nedict, Augustiniās, of Augustine, Barnardines, of Barnard, Brigettines, of Briget, and so forth of all the severall orders of Friers, Monkes, Chanons, and Punnies, rather then by the common name of Christians, bee true members of Christs Catholique Church, and not Sectaries, Heretic-kes, and Schismatickes, nor yet followers of theyr Fa-thers, the Arrians, which tooke theyr name of Arius, &c. When will the Protestant yelde and recant, and so become an Antichristian Catholique, and not besoze.

A man might meruaile to see the blindnes of this Offerer, that could not see, howe easily this balde offer of his, might be turned backe vpon himselfe. Yea there is much greater reason to moue any man to thinke, that the Mon-kes, Friers, and Chanons, Punnies and others of the Po-pish religious persons, doe desire to be named after the first founders of their religions: then that they which do fauour and followe the doctrine of Luther, Caluine, or any other, doe desire to be called by the names of them whose doctrine they followe or fauour. For were it not that such as doe mislike with the doctrine of Luther and the rest, doe in di-ri-sion call the fauourers of that doctrine by the names of those chiefe teachers of the doctrine: we should not amongst thousands finde one that would giue any of those names to himselfe. But the Popes religious persons, doe for the most parte, blot out of memorie the names that were giuen vn-to them when they were baptised, as Friar Iohn Francis Minime of *Nigion* in *Fraunce*, was called Debnam by his Progenie, and kindred whereof he came, and at his Bap-tisme, the name Samuella was giuen vnto him.

I thinke it will be hard for this Offerer to proue that this is not a flat renouncing of Christ and Christendome. For in this new name, not onely the progenie of his natu-rall parentes is renounced, but that religion also, that was professed when he was baptised, and in that new professi-on that he hath made, there is no promise made of obedi-ence to Christ, or vowe to obserue Christian religion, but to obey the Father Prior and all the superiours in that or-

der:

## First trie, and then trust. 46

der: and to obserue that rule of S. Frauncis order. If this be not a flatte forsaking of Christ: then vndoubtedly, no man can forsake him.

And what may bee thought of you Antichristian Catholiques: Doe not you forsake Christ, where you chuse a man to bee his Vicar generall, captiueing and submitting your seuerall meaninges, to the iudgement of your Prelates and spiritual gouerners, and of one chiefe heade and pastoz amongst those Prelates, and that in all Ecclesiasticall thinges and causes?

Well, I would wish you to remember your selfe better, and to consider from how good, louing and faithfull a shepheard you are gone astray: and by howe many waies hee hath, and dooth still seeke to bringe you home againe to his shepfolde, the right and true Catholique Church, consider that you haue willingly wittingly and wilfully made your selfe captiue, to the greatest enemy that your shepheard Christ hath or can haue. Make hast to returne: your shepheard will with ioy receiue you. Your sinne is great in forsaking such a shepheard: and yet not so great but it may be pardoned. Repent, and beleene the Gospell: and vndoubtedly you shalbe saued. Let not the vaine estimation of the world stay you from saying. I yeeld and recant, although he therto it haue stayed you so, that you could not so say, notwithstanding that your conscience hath tolde you, that you ought so to doe, and say.

### The seauenteenth Offer. Offerer.

Seauenteenth. I demand of the learned Protestant, whether if the whole space of that thousand yeeres of blindnes, wherein theyr Church lay hid and vnknownen, suppressed by Papistrie, superstition and Idolatry, as they terme it, whether they which were then baptised, and openly professed Christ, were saued or not. If the Protestant doo answer, yea, consequently it followeth, that they

M, 2,

were



## First trie, and then trust.

were saued without the Church of Christ, living in all ignorance, superstition and idolatry, as they say. If he answer no, and that there was no saluation out of theyr hyd and vnknown Church, then all men of al degrees, young and olde, for the whole space of the foresayd thousande yeeres, (by the Protestantes iudgement,) perished without all hope of Gods mercy, and were damned. When therefore the learned Protestant shalbe able to prooue by good reason and argument, eyther that there is a way to saluation without the Church of Christ, or that all people professing Christ, perished for so many hundreth yeeres together, then wyll I recant, and not before.

Crowley.

It seemeth that this Offerer perswadeth himselfe, that by making this Offer, he shall put the learned Protestant to silence for ever. For if he shall open his mouth, and say yea, to that demand which he maketh: then must it needs followe by good consequence, that there is a way to saluation, without the Church of Christ (whereof no Christians eares can abide the hearing,) And if he say no: then it must needs followe (by the lyke consequence) that all men of all degrees, young and olde, that were brynged into the world and professed Christ for the space of a thousand yeeres together, dyd all perishe, without all hope of Gods mercie, and were all damned. Thus in the opinion of this proude Offerer, the poore Protestant, is enforced to giue over in the plaine felde, and to yeld and recant, and so to become a Popish Catholique. But I hope wee shall see it fall out far otherwise.

First, the ground whereon this Offerer buildeth his argument or reason is not sure. For he imagineth that the learned Protestants doe hold and affirme, or graunt, that theyr Church, being suppressed by Papistrie, superstition and idolatry, dyd lye so hidde and vnknown for the space of a thousand yeeres: that no man could tell where to finde it.

# First trie, and then trust. 47

It. But that imagination is vaine and foolish. For although the Catholique Church (which is the Protestants Church) were, during the tyme of blindness, sore oppressed by Popish tirannie, and ouertountenaunced by Popishe superstition and Idolatrie: yet was it (euen then) as a cittie standing on an hill, & as a candle on a candlesticke, yea it was y light of the world, & the salt of the earth, Math. 5. For when was the Church moze obscure, or when could it, be lesse regarded, then it was at that time wherein our Sauour spake those wordes: As then therefore, euen so afterwarde in the tyme of the tenne first bloody persecutions: the Church of Christians was the cittie on the Hill, &c. And so was it (and is still) during those 1000. yeres that the Offerer speaketh of. For those thousand yeres are not yet fully expired: and although God haue given Halston dayes to Christians in some regions, as in Helusia, and in the upper Germanie, and now for a fewe yeres, in England and in Scotland: yet in Fraunce, Spayne, Portingale, and in the lowe countries, and in Italy, the Leauen-headed beast doth still holde battell against the two witnesses, that were slayne and are reuiued. Apoc. 11.

Apoc. 11,

But because our Catholique Church hath not at any time flozished in the world, in such pompons maner as the Antichristian Catholique Church doth and euer hath done since it first began: therefore this Offerer imagineth, that it lyeth hyde and vnknowen, as in dede it doth to such as he is: which will not see nor knowe, that which most easilie may be knowen of all men.

He imagineth also, that none of them that haue bene or bee baptised amongst them, haue bene, bee, or can bee, of our Catholique Church, because such do when they do first come to yeres of discretion, professe Christ openly after theyr Antichristian manner. But herein he is very much disceined: for very many of vs were bozne and baptised amongst them, of which number, I my selfe am one. And when I was growne vp to discretion, I professed Christ after the Antichristian manner. But God, that had sore ap-



## First trie, and then trust.

Ephes, 6,

pointed me, and the rest of his chosen children, to be vessels unto honour: would not leave vs in that filthy puddle of popish superstition, but did by his good meanes drawe vs out, and hath washed vs in the fountaine of water by the word of life. Eph. 6. And we doe not doubt but there bee yet many amongst you, that in Gods good time shalbe drawne out of that filthy puddle, and washed as we bee.

3, Reg, 19

No maruaile though such as this Offerer is can not see this: For euen Elias the Prophet could not see the like in Israell in his dayes. They haue sayth he, ouerthrowen thine Altar, they haue slaine thy Prophets, I doe remaine alone, a Prophet of the Lord: and they seeke to take away my life. But the diuine maiestie made answer: I haue reserved for my selfe, 7000. that haue not bowed their knees to Baall, 3. Reg, 19. Though this Offerer and his fellowes, neyther could heretofore, nor can now see any of our sort amongst them: yet God hath his number, euen in Rome vnder the Popes nose. And this is that sure scale, that St. Paule wrote of to Timoth. The Lord knoweth who they bee, that are his, 2. Timoth. 2.

2, Timoth,  
Cap, 2.

Esay, 29,

Math, 15

It seemeth y this Offerer is perswaded, that baptisme in water, and an outward and open professing of Christ, are infallible signes of saluation. The Israelites were in lyke manner perswaded concerning theyr circumcision and outward and open professing of the lawe. But Esay sayth Esay, 29. as our Sauour him selfe hath cited bys words Math. 15. In vaine doe they worship mee: teachinge the doctrines and commaundements of men.

Circumcission, was to them, the infallible signe and scale of Gods conenant, made with theyr fathers and with them: and God neither dyd nor could disceiue them, but hee dyd alwayes performe that couenaunt towarde them, at that time, euen as hee had before performed the same towarde theyr fathers: but they brake the condition of the couenaunt, which they and theyr fathers had promised to keepe, which was, to serue him according to his law. When they therfore had deuised wayes wherein they would serue  
God,

# First trie, and then trust. 48

God, not according to his lawe, but in many points contrary to his lawe: they? circumcision therfore dyd profit them nothing, but was turned into vncircumcission. Rom, 2.

¶ Euen so baptisme is vnto vs, the seale of the new covenauant, which God hath made with vs, and with our forefathers: which covenauant he neither doth nor can breake. But when we breake the condition (which is to serue and honour him in spirit and in trueth. Ioh. 4.) then is our baptism made vnprofitable to vs. For (as S. Peter hath written, 1. Peter, 3.) The baptism that saueth vs: is not that which putteth away the filth of the flesh, but that whereby we are made bolde with a good conscience to stand before God, and to call vpon him. This is the baptism of the spirite, whereby we are bozne from aboue, and made the sons and daughters of God, and his spirit giuen vnto vs, which spirite doth certifie our spirites that we are Gods children and the same spirite doth embolden vs to repaire vnto God as children to a Father, and to say vnto him, father, father. Yea and this spirite doth leade vs as the children of God, and maketh vs able (in some measure) to serue him in obeying the commaundementes of God. Rom, 8.

¶ How can you say that you do obserue this condition of honouring and seruing God in spirit and in trueth: when in your outward exercise of religion, there is scarcely any one thing to bee seene, that sauozeth any thing at all of the spirite, but altogether of the flesh: yea very fewe thinges that God hath commaunded, are to bee seene in your outward professing of Christ: but very many thinges that God hath flatly forbidden. Your temples or Churches stuffed full of images: and howe doth the temple of God agree with images? 2. Cor, 6. your Churches builded and consecrated to the honoz of creatures, as of Angels and Saints: 2. Cor, 6. Your solenne festiuall dayes yerely obserued in the honoz of creatures. Your inuocations and prayers: Your burning of incence before dead images and liuing men, and before that Sacrament, which our Christ ordayned to be receiued, in the remembraunce of his death and passion, and not to



## First trie, and then trust.

be worshipping: your offering vp of this sacrament, as a sacrifice for the sinnes both of the quicke and of the dead: your hanging of it ouer your Alters and your carping of it about in your pompons processions: your harmonious musicke, with the voices of men and children together, and the noise of Organes and other loude instruments of Musicke: your ringing of Belles, your burning of lightes in the open day, light, with I wot not how many other topthe diuises that are vsed by you in your exercise of religio: what one sparke of spirituall seruing and honouring of God can there be in them?

Math, 28.

But your baptism (although you haue diuised manie madde toys which you doe vse in the ministration therof) remaineth the same in substance that our Saviour Christ dyd commaund to be ministered to such as should beleue by the preaching of the Gospell. Math, 28. Goe your way, and teach all nations, baptising them in the name of the father, of the sonne, and of the holy Ghost. You baptise not in the name of Antichrist, but in the name of the holy trinity, the Father, the Son, and the holy Ghost. The baptism therefore that we haue receiued amongst you, is as effectuell to vs, as the Baptisme that we minister to our infantes is to them?

Now you doe (I hope) see, that your two horned argument, doth not stand vpon so sure a ground, as you seemed to be perswaded that it dyd. Wee may say yea to your question: and yet not affirme that there is an other way to salvation, then by Christ. And wee may say no to your question: and not be enforced thereby to deny that any of the people that professed Christ for the space of, 1000. yeeres were saved. Nowe therefore I require you to remember your promise, and to recant, which you haue hetherto refused to doe.

The eighteenth Offer.  
Offerer.

Eighteenth. Let the learned Protestant make prooffe<sup>18</sup> vnto me, how theyr hidde, vnknownen and secret Church, not hauing in it the Doctrine of Christs Gospell openlie, taught, no ministrations of Sacramentes, no spirite of Prophecieng, no discipline or rod of correction, no ordering of Bishops, Preeſtes, and Ecclesiasticall ministers, nor yet any other spirituall function executed in the same, for the space of a thousand yeres together: Let hym prooue their hidde and vnknownen Church, with the lacke of all these thinges, to be the true spouse and Catholique Church of Christ; and I will recant, and not before.

Crowley.

I haue already proued sufficiently, that although our Catholique Church, was by Antichristian tyrannie, verie sore oppressed, and by Popish superstition, and by blasphemous idolatrie meruailously ouercountenaunced: yet in all that time of a thousand yeres that this Offerer speaketh of, it was neuer so hidde, so vnknownen or so secret, but that it was still the Cittie on the hill, the Candle on the candle-sticke, the salt and the light of the world, even as it was in the time of Christs being on earth in our nature, and vnder y first ten horrible persecutions. The doctrine of the Gospel of Christ was taught, and the sacramentes of Christ were ministred in it, as openly as the Tyranny of Antichriste would suffer. It had the spirite of prophecie in as large measure as our head Christ Iesus knew to be meete for vs. The rodde of correction, or discipline was as much exercised as it might bee by them that had the power of the sword taken from them, and continually vsed against them. They lacked neyther Bishops, Preeſtes, nor other ecclesiasticall ministers, such as the heauenly father knewe to bee neces-



## First trie, and then trust.

farie for them. These (although they were not ordered after the Antichristian manner, by receiving the marke of the beast) had they lawfull calling from God by man: and dyd execute they function saythfully, and shewed therein no slacknesse, but such as was enforced by open and bloodie Tyrannie.

These things haue bene sufficiently proued before, and that our Church was not so hydde, vnknownen and secret, in the tyme that is past of the. 1000. yeres that this Offerer speaketh of, neyther is it at this day in any part of the world, so hidde, &c. As this Offerer would beare vs in hand that it was and is in places where it is persecuted and shalbe till the whole time of the devils libertie shalbe complet and ended. I doe not therefore see wherefore you should not recant, as you haue promised.

### The nineteenth Offer. Offerer.

19 Nineteenth. Againe, on the other side, let the learned Protestant prooue, that it is not the true Church of Christ, that hath in the face of the world, for the space of fiftene hundred yeres past, exercised preaching, the conuersion of nations to the obedience of the Gospell, that hath alwaies had the administration of Sacramentes, the hearing of matters in controuersie, the orderly succession of Bishops, the vniformitie of solemne Ceremonies, and the vnitie of faith, that hath in her selfe all holy functions of the spirit, as working of miracles, remission of sinnes, the true cence and interpretation of Gods word, that is beautified with diuersity of states commended by Christ, as with Martirs, with Confessors, holy virgins and such other. Let the Protestant prooue vnto me, that this is not the true Church, and that we are not bound to obey, and beleue this Church and none other, in al controuersies & doubts vprising eyther by the difficulty of Scripture, or by vayne  
conten-

# First trie, and then trust. 48

contention and pride of Heretickes; and I wyll yeelde and recant, and not before.

Crowley.

The Protestant hath already proued, that the Church whereof this Offerer is a member: hath not bene of so long continuance as fiftene hundred yeres: Yea, and that there be not yet a full thousand yeres past, since that Church became of such power and estimation in the world, as now it doth challenge to it selfe, and as this Offerer doth bragge of.

That Church which is Catholique in deede (whereof all right Protestants be members) hath had continuance euen euer since this promise was made in y<sup>e</sup> daies of y<sup>e</sup> first man. I wyll put enimitie betwixt thee and the woman, betwixt thy seede and her seede: her seede shall breake thy heade, and thou shalt assault his heale. These wordes dyd God him selfe speake to the serpent, and this promise dyd the first man and his wyfe beleue, and they, and theyr faithfull posteritie, dyd from time to time looke for and long after the performance of this promise, euen tyll our Sauour Christ (which is that blessed seede of the woman) had in deede performed it. Our Sauour Christ speaking of this looking for and longing after: sayd thus to his disciples. Many Prophets and Princes haue desired to see those things that you see, and haue not sene them, and to heare those wordes that you heare, and haue not heard them. Luc. 10. And againe speaking to the Jewes he sayd. Your father Abraham dyd aduance him selfe that he might see my day, and he dyd see it, and reioyce in it. Iohn. 8. And this Catholique Church, hath continued still, in all troubles and persecutions, and doth continue to this day, and so shall to the ende, still reioysing in the day of Christ that is already past, and looking and longing after that day of his that is yet to come: which is the day of his appearing in glozy, when all his shall appeare with him in glorie, Colo. 3.

Gen. 3.

Luc. 10.

Iohn. 8.

Coloss. 3.

Ps. 2.

This



## First trie, and then trust.

This Church hath had the vse of Sacraments, euer since Sacraments were instituted. But befoze Abrahams time, there was not any Sacrament ordained, for the first Sacrament was Circumcision, and the other Sacrament was the Passe ouer, which was instituted in the dayes of Moses. By this it appeareth that the Church was befoze the sacramentes were: and so it followeth by good consequence, that Sacramentes are not necessarily required to the constituting of a Church. Yea and after those Sacramentes were instituted, the vse of them was by occasion intermitted: and yet the Church that dyd intermit the vse of those Sacramentes, was still the Church of God notwithstanding the intermitting of the vse of the Sacraments. As in the time of the people of Israelites being in the wilderness, which was fortie yeeres: both Circumcision and the Passe ouer were intermitted, and yet that people were still accounted to bee, and were in deede the Church of God. Euen so, our Sauour Christ haueing fulfilled the lawe, did institute two Sacramentes, in the place of those two that were befoze his incarnation, namely Baptisme, and the Sacrament of his body and blood, and left them to his Church, with commaundement that they should bee vled in his Church, and therfoze the Church of Christ may not refuse to vse them. But yet, if by iust occasion the Church shalbe enforced to intermit the vse of them, for as long, or longer tyme, then the Israelites dyd intermit the vse of theyr Sacraments: this may not be thought to be a iust cause to account that Church to be no Catholique Church, which hath for a tyme intermitted the vse of Sacramentes.

But that Catholique Church whereof we Protestants be members: hath not any at time intermitted the vse of these two Sacraments that Christ hath ordained, no not in the tyme of most bloody persecution, as in most auncient Histories it dooth appeare. And after the ende of those bloody persecutions (which dyd continue almost to the ende of the first 300. yeeres after Christs ascension) (the same Church dyd continue the vse of the same Sacramentes publicly and openly,

# First trie, and then trust. 51

openly, which befoze that time bloodie Tirrannie would not suffer them to do.

But when the tyme of Apostacie was come, and the man of sinne (of whom S. Paule wrote, 2, Thessa, 2.) had gotten the upper hand: then this Church was inforced to leaue that open vse of Sacraments that it had continued for the space (almost) of 300. yeeres, and to vse them, as befoze shee had done, in the time of the first bloody persecutions. For the Romane Church being fallen away from the Catholique Church, became as bloodily minded, as euer the Romane Empire had bene.

Thus the Catholique Church (wherof wee be members) hath continued and dooth stil continue the vse of those Sacraments that Christ hath instituted. As for confirmation, order, and that which you call penance, matrimony, and extream unction: wee do not acknowledge to be Sacraments, because they agree not with the definition or description of a Sacrament, which is, a visible signe of an inuisible spirituall grace, instituted by Christ him selfe: we knowe and do confesse that confirmation is a good order, and may be vled to the edification of the Church, and therefore, it is appointed by publique Authority, when younglinges shalbe instructed so that they shalbe able in some measure to make profession of the Christian sayth: they shal be brought to the Bishop, that by prayer to God for them, and laying on of his bandes vpon them, they may be the better confirmed in that faith which they haue learned and professed.

The ordering, of ministers, we allowe of also, as of a good & profitable order in the Church: for we know that no man may take vpon himselfe, that honour, but such as shalbe called thereunto as Aron was. And therefore, as great care as may be is taken in the chosing of such as shalbe admitted to the ministry, and as great circumspection in the admitting. Heb. 5. If any fault be in this behalfe: it is not in the lawe that prescribeth a good and perfect order to be obserued herein, but in the lacke of care that may be in such as haue the execution



## First trie, and then trust.

cution of the law. As touching that which you call penance, wee doe neither accept of it as of a Sacrament, (because we knowe that it is none) neyther doe we take it for a good order, because we doe knowe that it is derogatorie to the glorie of Christ. The first part of your penance, which you call contrition, or inward sorrow of hart, wee doe like well of, for as the Prophet David saith. Psalm 51. An humble and broken hart (O God) thou wilt not despise. Peebee sayth that a troubled spirit is a sacrifice to God. The second parte of your penance, is confession. That part wee doe lyke of also: but not in such order as it is vsed amongst you. That is that the penitent person shall make rehearsall of all his sinnes in the hearing of a Priest that knoweth not whether he speake truely or not. As S. Austin hath writtten in his tenth booke of confessions, and in the thirde Chapter thereof. What haue I to do with men (sayth S. Austine) that they should here my confessions, &c. Wee doe exhorde all men, to confesse all theyr sinnes to God, against whome they are committed, and in whose power onelie it is to forgive them. If our sinnes be secret, so that none but God onely doth knowe them: then doe we thinke it good to followe the counsell of Sirach, chap, 19, declare not thy sinnes, neyther to frende nor to foe, &c. But if we haue sinned one of vs against an other: then we thinke it meete to followe the counsell of S. Iames, in his Epistle, chap, 5. Confesse your sinnes one to an other, &c. But if the horrour of our sinnes be so great, that we can not, by anie of these meanes be assured of forgiveness of them: then wee doe resorte, not to an ignorant Priest, but to such a one as we are assured can (or at the least way, we are perswaded y he can) assure vs by the scriptures, that repenting our sinnes unfeignedly and purposing to turne away from them, from thence forwarde continually: the merciful God (our father) doth so pardon and forgive them, that hee will neuer laye them to our charge any moze.

But y third part of your penance, which you call satisfaction: wee doe viterly detest and abhorre. For that wee doe knowe

Psal, 51,

Augusti.  
Conf. li. 10,  
Capi, 3.

Eccles, 19,

Iacob, 5,

## First trie, and then trust. 48

knowe by the scriptures, that onely Christ is able to make satisfaction to God for sinne. Because no creature could bee woorthy or meete to make satisfaction to God for sinne: therefore God the creator of creatures, would in the second person in Trinity, become man, that in mans nature he might dye, and be made a sacrifice for the sinnes of the world, yea that he might make him selfe a sacrifice, and by that one sacrifice take away the sinnes of the world. If you lust to see what Scriptures wee haue, for prooue of this that I haue here written: looke the 53, of Isaies prophecies, and the, 63, Ephes, 53. Chapter of the same prophecies. The first chapter of Saint Mathewes Gospell, the first of S. Johns Gospell, the first of S. Paules first Epistle to Timoth. The ninth, and the tenth Chapters of the Epistle to the Hebrewes. As touching satisfactions, therefore to be made to God: we renounce and forsake all and all manner of satisfactions that haue bene, or shalbe deuised by men: and we cleaue vnto that onelie, that Christ Iesus hath made once for all, by that one and euerlasting sacrifice that he hath made of hym selfe once for all.

But when we sin one of vs against an other (as too too often wee do) or when we sinne against the whole congregation of Christians (as wee do too often in deed) then wee thinke our selues bound, not onely to confesse our faultes one to an other, or to the whole congregation that is offended by vs: but also to satisfie, by all meanes possible, those private persons, & also y congregation of Christ, by making such satisfaction as by any meanes we may be able to make. And herein we follow the counsell (or rather the commandement) of our saviour Christ, Math. 5. Agree with thine aduersary quickly whilste thou art in y way with him: least thine aduersary bring thee to the iudge, & the iudge deliuer thee to the officer, and then thou be cast into prison. I tel thee thou shalt not bee deliuered out thence, till thou shalt haue paid the bittermost farthing. The way wherin we must agree w our aduersarie, is this life, y end wherof is most vncertaine: wherfore a speedy agreement is needful. Our aduersarie is



## First trie, and then trust.

is that partie that hath cause to charge vs with misdoemear  
nour towards him. The iudge is God himselfe, who being  
iust must needs condemne vs to perpetuall prison in hell,  
because we haue not in the way of this life agreed with our  
aduersarie. And from thence we can neuer be deliuered, be-  
cause we can not there make any satisfaction to our aduer-  
sarie. The Popes pardons, his Masses, Trentalles, Obbets  
Anniuersaries, Chauntries, and the rest of Satisfactory de-  
uises, can helpe vs nothing at all in this case. God graunt  
his grace to vs and to all men, that professing the religion  
of Christ, we may, as it is seemely for Christians, be careful  
to doe as Christ hath taught, and agree with our aduersarie  
quickly whiles we are with him in the way of this lyfe,  
and so escape that terrible iudgement that otherwise the  
righteous iudge must needs pronounce and put in executi-  
on.

Ephe, 5.

Hebr, 13.

Matrimonie we honour, not as a Sacrament, but as an  
holy ordinaunce of God, instituted by God himselfe in Pa-  
radise, and in the time of mans innocencie, and with Saint  
Paule, Ephe, 5. we holde, that in it is represented vnto vs  
that mysticall vniõ that is betwixt Christ and his Church.  
And wee doe maruaile much, that the Popes Catholiques  
can holde this for a sacrament: and yet deny the vse of it to  
such amongst them as they doe account to be most holy. We  
doe knowe, and confesse with S. Paule, that Mariage is ho-  
nourable amongst all men, and that the bedde of the married  
persons is vndefiled. Yea, we knowe that no estate or cal-  
ling amongst men can be so holy, that mariage may bee  
thought to bee too profane a thing for that estate or calling.  
Wee knowe also, that the holines of it is such, that the ho-  
lines of the most holy amongst men, can adde nothing to  
the holines thereof, nor yet the vnholines of the most vnho-  
ly, take any thing from the holines thereof. The most ho-  
nourable amongst men, doe not when they enter into that  
honourable estate, make it more honourable: neyther doo  
the most base and vile in degree amongst men (when they  
enter into it) make it more base and vile, by that vilenes or  
base.

basenes that is in them.

We doe not therfore, denie the vse of it to any man. But we doe wishe, that all men that doe finde in themselves occasion to vse it: would duly consider wherefore it was ordained, and would vse it for the procreation of children to be brought vp in the feare and nurture of the Lord, and to the prayse of God: for the preservation and keeping of theyr bodies vndefiled members of Christs body, and for the mutual society, helpe and comfort, that married persons ought to haue, the one of the other.

Your extream vntion, we doe not onely denie to bee a Sacrament because we finde in Histories, that Pope Felix the fourth of that name, that occupied the place of the Papacie about, 525. yeeres after the incarnation of our Saviour Christ, was the first that tooke order for the anoynting of the bodies of such as lay in dying, with oyle: But also because the manner of the vsing of it, is too full of superstition. We allowe of a religious visiting of the sicke, according to the counsell of S. Iames, chap. 5. And we doe vnderstand by the anoynting with oyle that S. Iames speaketh of, the applying of naturall remedies to the sicke persons, which being ioyned with prayer, must needs bee the more effectuell, as by that place of S. Iames it may verie well be gathered. And thus much I haue thought meete to write concerning the Sacramentes which Christ hath instituted, and are now vsed in that Church wherof we Protestantes are: and haue bene vsed in that Church ever since they were first instituted by Christ himselfe. And because your sozte doe make accounte of five other Sacramentes, in deede: I haue written breafely of them also.

Iacob. 5.

The Catholique Church (whereof we Protestantes are members) hath from tyme to tyme had the hearing of matters in controuersie, and so hath it still, so farre south as the same may appertaine vnto her to iudge of them. That is, where and when the parties that be at controuersie do submit themselves to her iudgement. For what hath she to doe with them that be without? As S. Paule wrote to the Cor.

2. 1,

rinthians,



## First trie, and then trust.

1, Cor. 5.

rinthians 1. Cor. 5. Such as are not of y<sup>e</sup> societie of the members of Christ, are not to be iudged by the church of Christ.

Acts. 10.

And as touching the orderly succession of Bishops: wee are able to shewe by the Histories of the Church, that our Church hath had aboue, 60. Bishops in Rome, successively one after another, whereof the greatest number were good men, and carefull to gouerne the flocke committed to their charge, as S. Paule wished y<sup>e</sup> Elders or Bishops of Eph. to do Act. 20. But here the Offerer, must note, y<sup>e</sup> none of these was called or would be called vniuersal Bishops, or vniuersal heads, of y<sup>e</sup> vniuersal church of Christ. They knew y<sup>e</sup> the charge that was committed vnto them in Rome and in y<sup>e</sup> Churches of y<sup>e</sup> prouince, was great enough for them, they sought for no more charge. But when any other Bishops dyd seeke to them for counsell: they were readye to helpe them to the vttermost of they<sup>r</sup> power, but none of them did claime any power or authorizy ouer the rest. The rest of the Bishoppes in Rome, that succeeded Gregorie the first; namely Boniface the third, and such as succeeded him, were Antichristian Bishops, and therefore wee refuse them as none of ours. Neither is it so necessarie a matter to haue so orderly a succession of Bishoppes in any one Cittie in the christian worlde, as in the first 600. hundredeth yeres after Christ, there was in Rome.

But because the cittie Rome was then (and had bene of long tyme before) the cheefe cittie of the whole worlde: the peoples that inhabited in other Citties and partes of the worlde, owing seruike to the state of Rome, had occasion to repaire thether, and therefore euen the christians that had they<sup>r</sup> dwelling else where, had the Bishoppes, and other Church ministers that were in Rome, in greater estimation, then they had those men that were of the lyke calling, euen in the citties wherein they themselves had they<sup>r</sup> abode and dwelling.

And hereof it might come that greter account was made of the succession of those Bishops that were Bishoppes of Rome, then of those that were in Millen, Constantinople, Ierusalem,

Ierusalem, Hippo, or in any other part of the whole world, But if this orderly succession of bishops that so great account is made of were well weighed, it would not bee founde so certaine as thys Offerer and his fellowes, would faine haue it seeme to bee.

S, Austine (whose anthozitie is not to bee contemned) hauing occasion to make mention of this succession: placeth Linus next vnto Peter, and maketh no mention at all of Cletus, and so he maketh in this succession lesse by one, then the common account is. Some others doe suppose, that Linus and Cletus, were but Peters *coadiutors*, and not Bishops of Rome at all: For Peter him selfe sayd vnto Clement, I giue vnto thee, the same power of binding and loosing that Christ left vnto me: and so he made Clement hys immediate successor. Yea there be some that doe thinke, (and I doe thinke y they haue some good cause so to thinke) that Peter him selfe, was neuer Bishop of Rome.

But let the succession of Bishops in the first 600. yeeres, be euen such as this Offerer and his fellowes doe suppose it to be: yet y succession that hath bene since the end of those first. 600. yeeres: is not so currant as they do auouch it to be.

For it appeareth in Histories, that the seate of Rome hath bene voyde for the space of an whole yeere together, yea for the space of two yeeres and moze: and that there haue bene two Popes, yea thre Popes at one time, where of one hath excommunicated the other, and no man was able to say which of them shold be y right successor of Peter.

I would gladly vnderstand by this Offerer and his fellowes, what manner of succession that was, when aboute the yeere of our Lord. 855. Ioane English, boyne at Mensle, being a woman in sere and nature, was made Pope, and continued so for the space of two yeeres. I thinke they will not say that this was an orderly succession.

To bee bræse, the succession of the Romane Bishoppes, since the time of Bonifacius, 3. hath bene such as the succession of high Priests was in y kingdome of Israel, from the time of the falling away of the tenne kindreds from the



## First trie, and then trust.

house of Iuda, even to the time wherein they were carried away by the Assirians: and lyke the succession of high Priestes amongst the Jewes from the first beginning of the Sects of the Phariseis and Saduces amongst them, even to that time wherein that kingdome was utterly overthrowne by the Romanes.

And as the right professours of the lawe of God in Israel and Iuda (which undoubtedly were many) had in al this tyme no succession of highe Priestes: so such as in these latter 1000 yeres have bene the right Catholiques, have had no succession of Bishops, but have received theyr spirituall foode, at the hands of such pastozs as God hath from time to time stirred vp, as he stirred vp Prophets in Iuda & Israel in those times wherof I haue spoken befoze: & as often as it hath pleased God to giue his Church libertie to make publique profession of sayth and religion (as now for the space of 29. yeres togeather, he hath done in this realme of England) such as be members of the true Catholique Church, doo and haue done (by the permission and commandement, of our Prince, whom God hath appointed to gouerne vs) as it becommeth Catholike Christians to doo, in open prayer, preaching, and administration of Sacramentes.

And to the ende that all thinges may bee don orderly and as it becometh, we haue bishops & al other necessary ministers, orderly elected & admitted, to minister vnto vs y word and to exercise publique prayer & necessarie discipline, suche as the higher powers vnder whome we liue, doo thinke mete to be exercised.

As for the vniformity of your solempne Ceremonies: that hath not had so long continuance for the space of fiftene hundredeth yeres, nor yet for the space of fifty yeres. For by the confession of your holy father Pope *Pius quintus* the difference of ceremonies bled euen in your holy Masse, was such befoze the tyme of your last generall Councell, which began at Trident. Anno. 1545. that it was thought mete by them to take order for the reformation thereof. But though it had bene as auncient as you would haue it.

What

# First trie, and then trust. 55

what great matter is there in it, to proue thereby that your Church is the true Church of Christ: sith it is an easie matter for any sorte of men to agree in outward and solemne Ceremonies, although the same bee neuer so superstitious, vaine and foolish.

But here is a matter of greater waight: y is the vnitie of sayth that your Church hath had these 1500. yeres last past continually. I haue already proued that your Antichristian Church hath not had continuance so long by 600. yeres almost. And it shalbe an easie matter to proue y the sayth of your Church hath in y time that it hath had continuance, varied very often, in some poyntes of greatest waight, as you doe account of them. The generall counsell of Basill, beloued that theyr authority was aboue the authority of the Pope, and that they might depose hym, and therefore they byd depose Eugenius that then was Pope, and chose an other in his place. And the same Eugenius, holding a Counsell at *Farrary*, beloued that he had authority to excommunicate the generall counsell. And this article was long doubted of. Whether the Pope, or the generall counsell should haue the supreme authoritie. And about the wordes of consecration: I thinke your Church is not yet agræde, whether the vertue that turneth the substance, doe lye in the verbe *Est*, or in the syllable, *ym*. And whether the substance of breade and wyne be turned into the substance of the body and blode of Christ, or whether that substance departing and giuing place, the body and blod of Christ, doe occupie the place thereof vnder the qualities of breade and wine. And whether the mouse that eateth the consecrated take, doe eat the bodie of Christ or no. In these high poyntes of religion, and in dyuers other of lyke sorte: the vnitie of your sayth hath bene, and still is soze shaken. But I perceyue that which followeth in thys conclusion of thys offer: that the sayth whych you speake of is that sayth or beleefe that you haue in that Church of yours which you call Catholique. You neuer trouble your selfe with the waighing and examining of matters of beleefe: for you



## First trie, and then trust.

confesse that you must of necessitie beleue the Church. So that your determination is to beleue whatsoever, that Church hath or shall determine, and commaund you to beleue, although you knowe not what that Church either hath or shall determine. Thus your late proselite, frier Iohn Frauncis of Nigeon in Fraunce, dyd in his letters that he wzote to his mother instruct her to beleue.

But here riseth a doubt, whether this Church be the general councill, the colledge of Cardinales, or the Popes holines alone. If it bee the generall councill: what shifte would you haue made when two generall councelles were holden at one tyme, and decreade contrarie, the one to the other, the one holden at Basill, and the other at Farrarie? If it be the colledge of Cardinales: which way would you haue turned your selfe, when there were thre Popes at one tyme, and each Pope had his colledge of Cardinales? If it bee the Pope him selfe: then tell mee vpon whome you would haue hanged your sayth, when there was no Pope for the space of two yeres together, and when there were three Popes at one tyme, and when haueing but one Pope, the same was an Arrian or Sadducey, or had giuen hym selfe to the Deuill that bee myght bee made Pope?

I leaue this to your discretion, or to the discretion of some one of your sorte that shall take in hand to replie to this aunswer that I make to these your offers.

You saye, that your Church hath in her selfe all holie functions of the spirite: as workinge of miracles, remission of sinnes, and the true sence and interpretation of Gods worde. A straunge manner of enumeration of partes. All the holie functions of the spyzite are innumerable, and therefore they are commonlie sayd to bee seuen: by which number beeing a perfecte number, an infinite multitude is commonly signified. But you set downe thre for all. The working of miracles is one of those holie functions that you speake of. You meane (I am sure) of those miracles that haue bene and are wzought in your places

places of Pilgrimage, and by the rotten reliques of your  
 Sayntes, whereof I haue heard great boast, and some ex-  
 perience I haue seene in England. The holy mayd of Kene  
 with her confederates, wrought manie myzacles in the  
 dayes of King Henrie the eyght, as in our Chronicles is  
 to bee seene: but in the ende she was founde to bee an ar-  
 rante Whore, and so was the holie made of Lemster,  
 that was nothing inferiour to the other in working of  
 myzacles. The holy Kilde of Bostone, the holie Kilde of  
 Boxley, the holie Kilde of Chester, the holie Kilde of  
 Northampton, and the holie Kilde at the North dore of  
 Paules Church, with the holy Kilde, in Kilde Lane in  
 London, were not behinde the rest in working miracles,  
 by y<sup>e</sup> helpe of knaues that had the keeping of them. I might  
 speake of the holy blood at Hailes which was sayd to bee a  
 portion of the blode of Chzist, Saint Thomas of Canter-  
 burie, S. Thomas of Hereford, S. William of Mawuerne,  
 S. Ioseph of Shaftesburie, and holy King Henrie of Wind-  
 sore, King Kenelme of Cowbadge, S. Hugh of Lincolne,  
 and S. Robert of Naseborowe, and a number of blessed La-  
 dies, so many to bee rehearsed by name. The knauerie that  
 was practized in these places is so well knowen in Eng-  
 land that your miracles can haue no credite amongst such  
 English men as haue not Romish hartes.

Pea, and our saviour Chzist hath forewarned vs, Math, Math, 24,  
 24. That in these latter dayes, many false Chzists and false  
 prophets shal arise, & shal thew great signes & wōders in so  
 much y<sup>e</sup> if it were possible y<sup>e</sup> very elect shold be brought into  
 erroz. But behold (saith our saviour) I haue told you before  
 hand, &c. The moe miracles you doe brag of, y<sup>e</sup> greater cause  
 we haue to suspect you, for these are not y<sup>e</sup> daies wherin cre-  
 dit is to be giuen to miracles, but wherin workers of won-  
 ders are to be had in suspicion. Your Church hath (you say)  
 remission of sins. In deed, y<sup>e</sup> true catholique church of Chzist  
 hath so: but not according to your meaning as I thinke. The  
 true catholique church) whercof we are members) hath re-  
 mission of sins, in Chzist, and by his mediation. And therefore  
 in



## First trie, and then trust.

in þ confession of our faith, we say, we beleue the remission of sinns. But (as I thinke) your meaning is þ your church hath power to forgive sinns. And hereupon you ground your indulgences & pardons, for many yeeres & many Lentes, and in diuers considerations, plenary forgiveness, *A pena & a culpa*. Both from the payne that the faulte hath deserued, and from the fault it selfe also. This remission of sinnes your Pope bestoweth at his pleasure: but neuer for naught. But whether he do giue or sell this remission of sinnes: he doth in taking vpon himselfe to forgive sinnes, shewe him selfe to bee that man of sinne that S. Paule wrote of the 2. Thessal, 2. Who sitting in the temple of God boasteth hym selfe to bee God. For who can forgive sinnes but God onely. Marci, 2.

2, Thessa, 2,

Marci, 2,

¶ Wee do know and confesse, that our sauiour Christ hath giuen powre to his church, both to remit and to retaine sinnes, and that powre doth our Catholike church exercise, by certifying the penitent sinners (by the scriptures) that their sinnes vnsainedly repented, be vndoubtedly pardoned through Christ, in whom they must beleue assuredly, that shalbe capable of this remission of sinnes. But our Catholike church doth not make sale of this remission of sinnes, as your popish Catholike Church doth. And our Catholike church hath powre to retaine the sinnes of such sinners as shee findeth obstinate and impenitent, by certifying them by the scriptures, that except they shall repent vnsainedly, and beleue the gospell, (that is, the glad tydings of free pardon of all their sinnes in and by Christ) their sinnes shall neuer bee forgiven. The scriptures are the keyes that Christ gaue vnto Peter, and in him to his whole church: as

August, in  
10. tract, 50.

S. Augustine hath written in his fifth treatise vpon Ioh. *Si hoc ergo in Ecclesia fit, Petrus quando clauis accepit, Ecclesiam sanctam significauit.* If this thing be done in the church, then when Peter did receiue the keyes, hee did signifie the holy Church. So that the power of loosing and binding, belonged not to Peter alone, but to him together with the rest of the Apostles, wherefore, the same powre doth not

now

## First trie, and then trust.

57

nowe belonge to any one person alone in the Church, but to the whole Church together.

Don say further that your church hath the true sense & interpretation of the woordes of God, so that no sense or interpretation of Gods woordes, may bee taken for true, but that which is set down by your church, although that which is set downe by your church shalbe proued to bee directly contrarie to the text of Gods woord it selfe.

In your generall counsell holden at Trident, in the yere 1563. and in þe twenty & fifth Session thereof: your church hath *anathematized* as many as shall hold or teach, that the Images of Christ, of the virgine his mother, and of other saintes, be not very profitable for Christians, and that they are not to bee worshipped. Their decree concerning this matter beginneth thus. *Imagines porro Christi, &c.* What is, The holy Synode dooth commaunde, that the Images of Christ, and of the virgin, the mother of God, and of other saintes, to be had and retained, especially in churches, & that due honoꝝ and worship bee giuen vnto them. This is the sense and interpretation that your Catholike church hath set downe in that decree, concerning the meaning of these sentences written in the woꝝd of God. Cursed is that man or woman, that shall make a carued or molten Image (that the Lord abhorreth the worke of the hands of Craftesmen) and shall set it in a secret place. Deut. 27. Again, in E-  
Deut. 27.  
 say. Cap. 44. *Qui formauit Deum, &c.* Who hath fashioned a God, and hath made a carued Image, that is good for  
Esay, 44.  
 nothing? And againe, Exod. 20. *Non facies tibi sculptile, &c.*  
Exod. 20.  
 Thou shalt not make to thy selfe any grauen Image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalt not worship nor serue them, &c. Yea, and S. Paule in his second Epistle to the Corinthians. 2. Cor. 6. What a  
2. Cor. 6.  
 greement is there betwixt the temple of God and Images? Directly, contrary to the sentences of scripture: your holy mother, the Catholike church, as you doe terme hir, but in very deede, the church of Antichrist: hath in that generall  
 P. i. counsell,



## First trie, and then trust.

counsell, decreed that the Images of Christ, of the Virgin (the mother of God) and of other saintes, must be had and retayned, especially in churches, and that their due honour and reuerence must be giuen vnto them.

Such more might be noted out of your generall counselles, where by it might be made most manifest & plaine, that there was neuer any sorte of Heretikes, that swarued further from the true sense and interpretation of the word of God, even in y<sup>e</sup> chiefest points of religion, then that Synagogue of Satan, your Antichristian Catholike church, hath done for the space of these 1000. yeeres now last past (almost) and dooth still.

But your church is beautified with diuersity of states commended by Christ, as with Martyrs, with Confessors, holy Virgins and such other. If a man should require you to shew your Martyrologe, and to shew the causes wherefore those Martyrs of yours suffered: it would be hard for you to make prooffe, that any one of those that you doe account for Martyrs, did suffer for any other then for Antichrist. If you shall begin with Thomas Becket, the best that you can say for him, is that hee died for the liberties of the Church. And what were those liberties? That all clergie men should be exempted from y<sup>e</sup> powere of their princes. So that if a clergie man, should commit any maner of felonie, murder, or Treason, or any other capitall crime: none of the princes officers might deale with him, to execute the penalty of the lawe vpon him, as vpon a felon, murderer, or Traytor: but he must be punished by his Ordinarie, &c. And what was this other, then to dye for Antichrist, who contrary to Christs doctrine, vsurpeth authoritie ouer princes, and wil not suffer any of his to be in subiection to princes, and to princes lawes?

To bee brieefe, Bishop Fysher, Sir Thomas Moore, the Monkes of the charter house, with all the rest of the Popes friends that suffered in the daies of King Henry the eight: and Edmond Campion with his companie, and the rest that haue bene executed in the time of the raigne of our

## First trie, and then trust. 58

Soueraigne that now is : for what cause haue they suffered : was it not for that they affirmed that the Popes holines hath the supreme power in this realme , & that princes haue not the highest power vpon earth, ouer such as be their subiectes : This cause can not bee Christs cause : for Christ did in his humaine nature , submit him selfe to the Emperoz, in that hee him selfe did pay tribute to the Emperoz, in token of subiection. Mat. 17. S. Peter willety all christians to submit them selues to all estates of men, euen for the Lords sake, whether it be to the king, as to him that hath the prebeminence, or to the Dukes or captaines, as to men whom the Lord hath sent for the punishment of euill doers, but for the praise of such as bee good, for so is the will of God, that Christians should by well doing stop the ignorance of foolish men, &c. 1. Pet. 2. S. Paule also wrote thus to the Romaines. *Omnis anima potestatibus sublimioribus subdita sit, &c.* Let euery soule be subiect to the higher powers, &c. Rom. 13. Chrysostome expounding these words of S. Paule, saith thus. *Etiam si Apostolus sis, si Euangelista, si Propbeta, siue quisquis tandem fueris, &c.* Although thou be an Apostle, if thou bee an Euangelist, if thou be a Prophet, and to conclude, who, or what so euer thou beest. For (saith Chrysostome) this subiection doth not subuert godlinesse. And hee saith not simply, hee must obey, but hee saith, *subdita sit.* It must bee in subiection. By these words of Chrysostome, it appeereth what maner of Partyes they are, that haue died for the mainetenaunce of your Popes supreme powre ouer all Christians vpon earth. If Chrysostome were now liuing, and would maintaine this that hee hath written : your Pope would make him a Party in deed, if hee might catch him, as hee hath, and still doth make Partyes of all such as hee hath and can catch, that bee of one minde with Chrysostome.

Your Confessors are euen such as your Partyes : and so are your Virgins, with the rest that you meane of, when you say, and such other.

Now let the Protestant proue (say you) that this is



## First trie, and then trust.

not the true Church, that we are not bound to obey and believe this Church and none other, in all controuersies and doubts, &c.

The Protestant hath already proued y<sup>e</sup> the church that you meane of (which is the Romaine Antichristian church) is not the true Church of Christ, and that it hath not in it those things that you doe so much brag of. It hath not continuance (as yet) for the space of 1000. yeres. It hath not, neither doth it exercise preaching, to the conuersion of nations to the obedience of the gospel: but to the obedience of Antichristian doctrine. It hath not had, neither hath it, the right administration of the sacraments, but with such mixture of humane diuises as is vnseemly in the Church of Christ. It hath not had, neither hath it any such orderly succession of bishops, as you brag of: neither any such vniuersitie of solemne Ceremonies. It hath not had at any time, neither hath it now such vnitie of faith as you speake of, nor the holy functions of the spirite: as working of Miracles, remission of sinnes, nor the true sense and interpretation of the word of God. Neither is it beautified with that diuersitie of states that you speake of: as Martyrs, Confessors, and Virgins, & such other: wherefore the Protestant concludeth: that there is no cause why he should obey and believe that church of yours, no more is there that you should not yeelde and recant.

### The Twentieth offer.

Offerer.

- 20 Twentieth. Moreouer, let the learned Protestant proue, that the true and Catholike church of Christ, may at any time bee voide of Gods spirit (which he hath promised to be with his Church for euer) saying: *Et ego rogabo patrem, et alium paracletum dabit vobis, ut maneat vobiscum in aeternū,* or falsly to interpret any sentence of holy scripture, or to induce any erreure among the people, or approoue vnprofitable

## First trie, and then trust. 59

fitable and hurtfull vsages amonge the Christians, or that shee suffereth any daninable abuse in her religion, without open reprehension thereof: Let the learned Protestant prooue any of these points, and I will then yeelde and recant, and not before.

Crowley.

The true Catholique church of Christ in deed, is neuer boyde of Gods spirite. Yea, there is not one member of that church, which hath not that spirite dwelling in it, in some measure. For thus the Apostle Paule hath written to the Romaines, *Si quis autem spiritum Christi non habet, hic non est eius.* If there be any that hath not  $\hat{h}$  spirite of Christ, the same belongeth not to him. Rom. 8. I doe confesse therefore,  $\hat{y}$  the true Catholique church of Christ, is neuer boide of Gods spirit. But according to the words that this Offerer hath cited out of the 14. cha. of Iohn: our sauour Christ hath sent another comforter, which is  $\hat{h}$  holy spirit of God, to be with his Church for euer. But what maketh this for  $\hat{D}$ . Offerers purpose? Hee must proue that the church of Rome, being such as now it is, & hath bin, for the space of a thousand yeres (almost) is that true Catholique church of Christ: and then these pointes will serue him to some purpose: other wise, they doe make flatly against him. Rom. 8.  
Iohn, 14.

Taking your church to bee the true Catholike church of Christ: you offer to yeelde and recant, if the Protestant can proue that your church hath falsly interpreted any one sentence of the holy scripture. The Protestant hath already in his answer to your 19. offer, sufficiently proued, that your whole church hath in the 25. session of your Tridentine counsell, falsly interpreted (or rather flatly denied) more then one, two, or three sentences of the holy scriptures, as to the indifferent Reader it may there most evidently appeere: wherefore wee doe looke for the performance of your promise, in yeelding and recanting.

What your church hath induced, & doth still induce errors amongst the people, hath approued and doth still approue,



## First trie, and then trust.

not the true Church, that we are not bound to obey and believe this Church and none other, in all controuersies and doubts, &c.

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## First trie, and then trust. 59

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## First trie, and then trust.

vnprofitable and hurtfull vsages amongst Christians, hath suffered and doth still suffer, damnable abuses in religion, without open reprehention: is moze manifest then that which lyeth open in the cleare sunne light. Wherefore the Protestant needeth not to spend any time in the p<sup>r</sup>oofe thereof. It may suffice to put y<sup>e</sup> reader in minde of those shamelesse errors that your church hath taught, & doth still teach and mainetaine, concerning the inuocation of Angelles, and Saints, the praying for the deade, the worthynesse of mens works, and the satisfiing to God for sinnes committed against his maiestie. And for your vnprofitable and hurtfull vsages: it were enough, to will the reader to remember your gadding on Pilgrimage, your visiting, kissing and worshipping of Reliques, and your burning of Lights before blinde Stockes, and Stones, in the open day and sunne light. And for your damnable abuses, there needeth no moze, but to wish the reader to consider of your abominable Masse, which you make a sacrifice for the sinnes both of the quick and of the deade, which being done, I see no reason why, the readers may not cry out & say vnto this Offerer and his fellowes: yelde and recant for shame.

### The one and twenty Offer. Offerer.

- 21 One and twentie. If vnity in faith, austeritie of lyfe, sharp discipline, great penance, much fastings, large almes, godly deuotion, obedience to higher powers, grauitie, and true charitie, bee not more evidently exercised and vsed in our cōmon knowne Catholike church, then in the protestants congregation: and contrarywise, if discord in religion, licentiousnes in liuing, contempt of discipline, rejecting of penance, lothsomnesse of fasting, lacke of zeale and deuotion, disobedience to magistrates, Sacrilege, Apostacie, breaking of vowes, vnlawfull lusts, wantonnes in all lyfe and maners, doo not agree better, and more cleare to the Protestants, then to the Catholikes, being the plaine signes

## First trie, and then trust. 60

signes and fruites of a false church, Then will I recant, and not before.

Crowley.

How well the vnitie of the true Christian faith is exercised in your commonly knowne Catholike church (that is your Antichristian church) the reader may see in y<sup>e</sup> which the protestant hath written in answering the 14. Offer. As for your austeritie of life, your sharpnes of discipline, your greatnes of penance, your largenes of almes, & godlines of deuotion: may very well be packed vp in a pocket of Hypocrisie, & superstition, and sent to your holy father the Popes holines, the next new yære, for a new yæres gift. And as for your obedience to higher powers, your grauitie & true charitie: may right well be sene in Pope Constantine the first, who admitted the Emperoz Iustinian, to the kissing of his fote: about y<sup>e</sup> yære of our Lord, 710. And in Pope Gregorie the second, who caused y<sup>e</sup> subiects of Leo the Emperoz to breake out in open rebellion against their liege Lord the Emperoz, because he had taken Images out of churches. About the yære of our Lord, 730. In Pope Steuen the 2, who suffered him selfe to bee bozne into y<sup>e</sup> church called Laterane, vpon mens shoulders, whereby hee gaue occasion to his successors to be so carried, after the maner of Heathen princes: About the yære of our Lord, 755. In Leo the third, who being accused before the Emperoz Charles the great: suffered the bishops that then were present, to answer y<sup>e</sup> Emperoz (when he required them to say their mindes, concerning the crimes that were laide to his charge) saying thus. The Apostles seat, which is the heade of other seates ought not to be iudged of any man, especially being a lay man. About the yære of our Lord, 800. In Pope Leo the 4. also, who hauing obtained a victorie against the Saracens: did offer his owne fete to bee kissed of the people. About the yære, 850. In Pope Ioane, who being a woman in mans apparell, was Pope for the space of two yæres, and died in trauell of chylde, as shee was going in Procession towards Laterane church in Rome. About the yære of our Lord, 855.

In



## First trie, and then trust.

In Pope Steuen the first, who through the hatred that hee bare to Formosus his predecessor, did condemne him and all his acts or ordinaunces. Yea, and hee reuenged himselfe by, on the deade body of Formosus, which dead grew into a custom, from thence forth. This was about the yere of our Lord, 898. In Pope Sergius the third also, who bearing a private grudge towards the same Formosus: did not only abrogagate all the lawes that had bin made by him, but he did also cause his deade body to be taken out of the grave, wherein Pope Steuen the first had caused him to be buried amongst the common people, and his head and three of his fingers to be cut of, and his headlesse body to be cast into the river Tiber. About the yere of our Lord, 910. An example of true charitie in these two Popes. Another example of true loue in a Deacon, assisting Pope Victor the second, at his Masse, did put poyson into his Chalice, & so dispatched him, About the yere of our Lord, 1055. In Pope Gregorie the seventh, we see a notable example of obedience to the higher powers. For, about the yere of our Lord 1080. hee excommunicated the Emperour Henry the 4. and absolved all his subjects from their oth of obedience to him. In Pope Victor the third, there is to be scene a notable example of true loue or charitie, in that person that put poyson into his Chalice, & so dispatched him, about the yere of our Lord, 1090. Alexander the third, did vse Lewes king of France, and Henry king of England, as his Houskeepers: appoynting the one of them to go one foote by his Horses head on the right side, and the other on the left, each of them holding the raigne of his Bridle. About the yere of our Lord, 1160. A singular example of obedience to the higher powers. Gregorie the 8. did decree, that bishops should be preferred before Princes in degree, about the yere of our Lord, 1190. And Pope Innocent the thirde, is reported to haue sayd thus, in his brauerie, against Phillip, whom the secular Princes had chosen to be Emperour. Let the Pope take the kingly Diademe from Phillip: or els let Philip take the Apostolike insigne from the Pope. Who would not take this man

## First trie, and then trust. 61

man to bee a singular example of obedience to the higher powers : *Pea*, in *h* decretals *h* this Innocent hath set forth, it is decreed, that the Pope ought to haue the correcting of the Princes of the earth, and that hee is Emperoz whom *h* Pope dooth crowne. This was done, about the yeere of our Lord, 1200. Pope Gregorie the ninth, did promise euerlasting life to as many as would serue in *h* field against Frederike, then Emperoz. About *h* yeere of our Lord, 1230. And when this Emperoz was reconciled to the Popes favour againe : hee did his penance, which was to bring into the treasure of the church (that is the Popes Coffers) 120000. stonces of golde. And yet after all this, the same Pope Gregorie, did excommunicate the same Emperoz againe, and holding a counsell with his Cardinales, hee did depriue him of his Empire, & caused the Crosse to be preached against him. Which was to incite and to stirre vp all men to make warre against him, as against the greatest enemy of Christian religion. Pope Innocent the fourth, did by a firme decree make it lawfull for the Pope to depose the Emperoz. About the yeere of our Lord, 1250. Pope Martine the fourth, excommunicated th' Emperoz and the king of Arragon, and made warre against the sayd king of Arragon. About the yeere of our Lord, 1280. Pope Bonifacius 8. in a great glozie, shewed him selfe twice. First in his *pontificalibus*, granting large pardons to the people : and on the next day, in the imperiall robes, hauing a naked sword carried before him. And as hee sate in his maiestie, hee cried with a lowde voyce, saying, *Ecce duo gladij hic*. Behold, here are two swords. This was about the yeere, 1300. A Frier of the Order of the popish preachers, did poyson Henry the senenth Emperoz, by deliuering vnto him a consecrated hoste (as they terme it) wherein hee had put a stronge poyson, which dispatched him. About the yeere, 1310. Pope Clement the first, hauing excommunicated Lewes the Emperoz, and all the Princes and bishops that tooke parte with him : sayd that now th' Empire was fallen vnto him: and therefore he placed captaines in *h* cities of Italy. This

D. was



## First trie, and then trust.

was about the yeere, 1340. Pope Urban the first, in hatred toward Clement the 7. whom the Frenchmen had chosen to be Pope, took five Cardinales, and lapped them in one sacke and drowned them. This was done about the yeere, 1380. A singular example of true charitie. Yea, and a singular example of obedience, is to be seene in Alexander the third (of whom I spake before) in that hee admitting the Emperour Frederike, surnamed Barbarossa, to the kissing of his foote, did set his foote in the Emperours neck, pronouncing these words of the Psalm. *91. Super aspidem, &c.* Upon the Adder and Basiliske shalt thou walk, and thou shalt stamp upon the Lyon & the Dragon. This was done about the yeere, 1170. And Celestinus the fourth, when he crowned the Emperour Henry the fifth, sonne to the foresaid Frederike: did set the Emperiall crowne upon the head of the Emperour with his feete, and did topple it of againe with one of his feete, in token, that as hee had powre to make an Emperour, so hee had powre to depose him againe.

Here M. Offerer may see a number of examples, of obedience to the higher powers, of great gravitie, & of true charitie, even in such as have bin the chiefe in his Catholike church: if hee can shew mee but one example, amongst them that have bin of the protestants Catholike church, like unto these manifold examples of commaunding, controuling, excommunicating, persecuting, and deposing of the higher powers, and triumphing over them: then will I recant the protestants Catholike religion, and profess Poperie, as this Offerer doth, and not before.

But now, on the contrarie (saith this Offerer) if discord in religion, licentiousnes in living, contempt of discipline, reiecting of penance, lothsomnes of fasting, lacke of zeale and deuotion, disobedience to maiestates, sacriledge, Apostacie, breaking of bowes, unlawfull lusts, and wantonnes in all life and maners, doe not agree better, & more cleere to the protestants, then to the Catholique, being the plaine signes & fruits of a false church, then will I recant, and not before.

## First trie, and then trust. 62

As touching discorde in religion, the Offerer may think him selfe to bee sufficiently answered in that which I haue said to the sixteenth Offer. The rest that hee rehearseth as saits agreeing to the protestantes religion: are not at all agreeable to that religion, that the Protestants doe professe. For wee say as S. Iames hath written. Iacob. 1. If any man Iacob. 1. doe think him selfe to bee religious, and yet refraineth not his owne tongue, but suffreth his owne heart to go a stray that mans religion is vayne. This is the religion, that is pure and undefiled befoze God and the father: for a man to visite the fatherlesse & widowes in their trouble, & to keepe him selfe vnspotted of the world.

¶ Wee, wee holde (as saint Paule teacheth. Coloss. 3.) that Coloss. 3. Christians, being risen againe together with Christ, should seeke those thinges that are aboue where Christ is at the right hand of God: and not thinges that are here on earth. ¶ Wee, and as the same S. Paule wrote to the phillip. 3.) that Philip. 3. Christians should haue their conuersation in heauen & not vpon earth: so that although our bodies must be heere for a while, yet our mindes must be setted in heauen, frō whence wee looke for a Saviour, euen the Lord Iesus, who by that mighty working whereby he is able to subdue all thinges to himselfe, shall transforme, alter, and change our vile bodies and make them like vnto his owne glorious body. ¶ Wee, and wee doe holde (as S. Paule taught the Romaines, Cap. 6.) Rom. 6. that such as are baptized, are baptized to dye, and to bee buried with Christ, vnto sinne, & to be risen againe with him, vnto righteousness of life. So that as naturally, wee are enclined to make all our partes, instruments or toles of vnrigh-  
teousnes, proceeding from one vnrigh-  
teousnes to another: euen so, being baptized, our duetie is to endenour to make our bodies and all our partes, instruments of righte-  
ousnes, proceeding from one righte-  
ousnes to another. ¶ Wee, and (as hee writeth in the 12. Chap.) we hold that our due-  
ty is to make our bodies a sacrifice to God, living, holy, and acceptable, which is our reasonable seruing of God, that is  
(as I take it) the most acceptable service that wee can doe



## First trie, and then trust.

Rom. 12.

Rom. 13.

1. Tim. 6.

1. Peter, 2.

unto God. Yea, and (as he writeth in the 13. Chap.) we hold that wee may make no provision for the flesh, to satiffie the lusts thereof. But (as he writeth, 1. Tim. 6.) having meate and drinke, and cloth, & necessarie house harbor, we be there with contented. Yea, we do hold (as S. Peter hath taught, 1. Pet. 2.) that our dutie is to abstaine from fleshly lusts that fight against the soule, and by honest and good conversation, to stop the mouthes of malicious speakers, & if it be possible to winne them to ioyne with vs in religion, that wee may glorifie God together. Now let the indifferent reader iudge howe those foule vices y<sup>e</sup> you do charge our religion with, & do agree, with this our profession.

It may be, that there be some (and I confesse that there bee a great number to many amongst vs) which are not of vs, but do only beare the name of protestant Catholiques, and are in deede of no religion. And these are such as you speake of, & the vices y<sup>e</sup> you name, do very well agree vnto the. And I pray you, hath your popish Catholike church, at any time lacked a good round number of such maner of men?

When your Pope (who is the head of your church) was such a one as Platina reporteth Iohn the 12. to be, *Monstrum hominis*, A monster amongst men: and as Volateran saith, *Sceleratum hominem*, A man giuen ouer to all wickednes, & that he was slaine being taken in adultery. And as the same Platina and Volateran do say of Syluester the second, that he gaue himselfe to the deuill that he might be made Pope, and that he was made Pope in deede, and did gouerne your church foure yeeres together.

And your Pope Benedictus the ninth, of whom Volateran saith: that hee was *Vir plane probrosus & infamis*. A man altogether worthy of reproches, and euill reports, and infamous. And Platina saith that after his death hee was seene in an horrible shape, and that hee said thus. *Iusto Dei iudicio damnatus sum, quia sine lege vixi*, I am damned, euen by the iust iudgement of God: because I liued without law. These gouerned your church, one of them nine yeeres, another, foure yeeres; and the third, fiftene yeeres.

Now,

# First trie, and then trust.

63

Now, if that old saying bee true (as in very deede it is alwaies founde to true) *Regis ad exemplum totius componitur orbis*, the whole world do frame them selues after the example of the Ruler: how could it otherwise bee, but that in the daies wherein those men ruled your church, you had great plenty of such men as they were?

But you will say, this is not to be ascribed to the Religion: but to the persons that professed the religion. Well then I hope you will be contented that we do say, that the faults wherewith you do charge our religion: are the faults of such persons as professing our religion, be of no religion, and are not to be imputed to our religion, but to those irreligious persons.

Wee wish after, and seeke for concord in true Catholike religion, wee detest and abhorre licentiousnes of life. Wee crave and beg, both of God and of men, the renewing of that discipline that God him selfe commaunded to bee exercised by his people. Wee embrace true and vntained repentance, which is (as David teacheth, Psal. 34.) to turne away from euill, and to do the thing that is good. Wee loue and practize true fasting: such as Esay the prophet requireth in the people of God. Esay. 58. which consisteth in mercifull dealing towards such as bee in our danger, and in mercifull relieving of such as do lake thinges necessarie that wee are able to help them to. Wee call vpon God for increase of zeale & deuotion grounded vpon knowledge. Wee obey all Magistrates in the Lord, & for the Lord. But how standeth your religion with obedience to magistrats: when you dare assure them of euermlasting life, that will enterprize to murder, a prince, as (witness your practizes of olde, whereof wee reade in histories) you did of late, assure him that murdered the Prince of Orinda, and such as should haue murdered our soueraigne Lady, that now reigneth ouer vs: Yea, that Bull that Felton fired to the bishop of Londons gate, doth make it manifest, what obedience men of your minde, do be to shew vnto Magistrats. Sacriledge wee do detest: but you haue taught our Patrons & Princes to rob

Psal. 34.

Esay, 58.



## First trie, and then trust.

churches and parishes of tythes, and so consequently of the  
foode of the soule by due administration of the woord and  
sacraments, and of the reliefe of the pooze, by liberall hospi-  
talitie.

Apostacie, wee leave to men of your sort, which are fal-  
len away from the auncient, true, and Apostolike catholike  
church of Christ: and doe obstinately stand in defence of that  
schisme that you are fallen into, notwithstanding that  
your falling away is made as manifest vnto all men, as  
those things are that lie open in the cleare light of the day.  
We are carefull to keepe and performe that vowe that was  
made in our names when wee were baptized: but if any of  
vs haue made an vnlawfull, or a rash vow, the performance  
whereof should tend to y<sup>e</sup> dishonoring, or displeasing of God  
any way: wee doe earnestly repent that euer we made such  
a vow, choosing rather to stand to the mercie of God in not  
performing such a rash and wicked vow, then to commit a  
greater wickednes in the performing thereof, as Herode  
did in cutting of the head of Iohn Baptist. Math. 14.

Mat. 14.

As for vnlawfull lusts, and wantonnes of lyfe & ma-  
ners, wee doe flee from, as it is seemely for Christians. Wee  
haue learned to possesse our vessels (that is our bodies) in  
holines and in hono<sup>r</sup>. Which in deede many of vs coulde  
not doe, without that remedie that God him selfe hath ap-  
pointed, which is honozable and holy Matrimony. Hebr. 13.  
Such therfore amongst vs, as other wise can not haue chaste  
minde in chaste bodies, doe chuse to liue with chaste wiues  
in chaste marriage: for we haue learned that it is better to  
marrie then to burne. 1. Cor. 7. And wee know what saint  
Paule hath written to the Ephes. concerning the dealing  
of some of your sort. Ephes. 5. It is a shame euen to speake  
of those things that they doe in secret.

Hebr. 13.

1. Cor. 7.

Ephes. 5.

If the indifferent reader will not say, that the vices  
that you haue charged our profession and religion with, doe  
more clearely agree to the popish Catholikes, then to the  
protestants, & bee in them plaine signes and fruites of false  
religion: then will I recant and not befoze.

The

# First trie, and then trust.

64

## The two and twenty Offes.

### Offerer.

Two and twenty. Let the learned protestant proue vnto mee, that their church and congregation might rightly bee called Catholike, which for the space of a thousand yeeres together, was so particuler, that no man coulde name any certaine place where their church was, or that it might bee called holy, which had for so longe time and space neyther the doctrine of Christes gospel taught in it, neyther baptisme, nor any other sacrament of Christ vsed to sanctifie them withall, or that it could bee called one church, which as soone as it grew vp, & shewed selfe to the world, was deuided into so many and sundry sectes of *Lutherans*, *Zuinglians*, *Iliricans*, *Caluinists*, *Sveenfeldians*, *Anabaptists*, and such other: or that it might bee called Apostolike, which could neuer make an account by orderly succession and discent, from any one of Christ his Apostles, or any other Apostolike man, or that their secret, hid, & vnknowne congregation was euer of that maiesty or authority, that it had at any one time or season, the true obedyence of all christian nations, or that it was euer able to assemble & gather vniuersall and generall counsellors of all nations and Christian people, or to exercise any discipline or correction vpon offenders throughout all kingdomes and regions professing Christ: or that these titles following properly applied by the scriptures and doctores to the true church of Christ, could euer bee challenged by any right to their hyd and vnknowne congregation, I meane these titles: namely, *Corpus Christi*, the body of Christ: *Sponsa Christi*, the spouse of Christ, *Amica Christi*, the louer of Christ, *Vnice dilecta Christo*, dearly beloued of Christ, *Columba speciosa*, the beautifull Doue, *Domus Dei*, the house of God, *Columna veritatis*, the Pillar of truth, *Ciuitas Dei*, the city of God, *Ciuitas super montem posita*, a city set vpon an hill, *Fons signatus*, a Spring or Fountaine, surely signed and sealed,

Spon-



## First trie, and then trust.

*Sponsa agni*, the spouse of the Lambe, *Mulier amicta sole*, a woman clothed wyth the Sunne, *Habitatio fratrum inuicem*, a dwelling of bretheren all together, *Mons Dei*, the hill of God, *Sacra Anchora*, the holy Anchor: *Vinea Domini*, our Lordes Vyneyarde: *Terra uiuentium*, the Lande of the lyuinge: *Ecclesia magna*, the great and mightie Church: *Arca Noe*, Noes Arke: *Vna, sancta, Catholica*, & *Apostolica Ecclesia*, one, Holy, Catholique and Apostolike Church: *Domus pacis*, the house of peace: *Domus refugij*, the house of refuge: *Domus veritatis*, the house of truth: *Societas Sanctorum*, the fellowship of holy Saints: *Nutrix Christianorum*, the Nurishe of the Christians: *Uxor de latere Christi*, the Spouse out of Christ his side, *sicut Eua de latere Adam*, like as Eue was out of the side of Adam. Let the learned Protestant make prooffe, that these most excellent properties, and peculier denominations and callinges may possibly agree to their hid and vnknowne congregations and private societies, or to any other knowne societie of the whole worlde, but onely to the holy societie, most blessed companie and fellowship of the common knowne Catholique church of Christ, and I will then relent, yeelde, and recant, and not before.

Crowley.

This Offer may bee diuided into three partes. In the first the Offerer requireth a pzoofe of that which is already pzooued in the answer to the seuententh Offer. Wherefore I refer y reader to that which is written there, where hee shall finde that which may satisfie him in that which the Popish Offerer requireth the learned Protestant to pzooue first. In the second part, he requireth y Protestant to pzooue that the church whereof he is, hath had at some one time or other, such pzoize and authority ouer the whole Christian world, as the Romish Catholike Antichristian church, hath vsurped and exercised and doth still claime & exercise, where it may bee suffered. To this I doe say, on the behalfe of y lear-  
ned

ned Protestant : that Christ him selfe did neuer exercise such authoritie ouer kingdomes and Nations, as the Antichristian Popish church hath exercised, and dooth still exercise, so farworth as it is able, and may be suffered. Neyther did our Saniour Christ, give any such authoritie to his Apostles, as to haue all Christian Nations vnder obedience, or to call them together to generall Counsellis, or to execute discipline vpon them, and to correct their faults: for that power is giuen vnto Princes, and Christ did not come to take that power from them, but hee hath confirmed it in them. The Apostles therefore, and the Apostolike men that were the immediate Successors of the Apostles, euen as many as God made excellent in his Church, in the time that was before Antichrist began to shewe him selfe in the estate of the papacie: were contented to leaue that power to princes and did both by doctrine, and by example of life, teach all Christians to shew their due obedience to Princes. But when your Bishops of Rome were become Antichristian: then they must needs aduance them selues aboue all that is called God (that is aboue all Princes) and they must sit in the temple of God, and boast them selues as though they had bin Gods, that so they might bee knowne to bee that man of sinne that Saint Paule ment of, in that hee wrote, 2. Thess. 2.

For the third parte of this Offer, wherein the Offerer requireth the learned Protestant to proue that the tytles which are in the scriptures and Doctors giuen to the church of Christ, coulde euer bee challenged by any right, to their bid and vnknowne Congregation, &c. For answere to this: the learned Protestant referreth the Reader to that answere that hee hath made to the seuenteenth and to eighteenth Offer, with this addition, that if this Offerer can proue, that euer any of these excellent properties or peculiar denominations and callings, might possibly agree to that knowne Antichristian church that hee is of: then will this learned Protestant, relent, yeelde, and recant, and bee an Antichristian Catholique, and not before.



## First trie, and then trust.

### ¶ A new Offer, touching the fixe seuerall signes, that the Offerer calleth certaine and sure signes, &c.

Certayne & assured signes and tokens of false prophets, Heretiques, and schismatikes.

Last of all, when these notes following, being most certaine and sure signes and tokens of Antichristians, false Prophets, Heretiques, and schismatikes, mentioned, & manifestly expressed in diuers partes of the scriptures, shall by the learned protestant be prooued more aptly and truly to agree vnto vs of the common knowne church of Christ, then vnto the Protestantes of so many sundry and diuers sects and congregations, I shall submit, yeelde, and recant, and not before.

Crowley.

When this presumptuous Offerer, shall proue that the Church of Rome that now is (whereof hee glozieth that hee is a member) is the true Catholique church of Christ, and not Antichristian, Hereticall, and schismaticall: and that the notes that hee speaketh of, doe not more aptly and truly agree vnto him and to men of his sort, then vnto vs that be Protestants, (whom hee calleth Antichristes, false Prophets, Heretiques, and schismatikes) then will I submit, yeelde and recant, and not before.

#### The first signe and token.

Offerer.

First signe and token appropriated to Antichrists, false Prophets, Heretiques, and schismatikes, in the scripture, is, their departure from the common knowne Catholique church of Christ, wherein they were baptized, and first receiued Christian faith and religion, of the which signe and token speaketh the Apostle S. John saying: *Ex nobis prodierunt, sed non erant ex nobis, nam si fuissent ex nobis, permansissent utique nobiscum.* They departed from vs, but they were

1. Iohn. 2.

not

## First trie, and then trust. 66

not of vs, for if they had bin of vs (and of our church) they would (saith the Apostle S. *Iohn*) haue continued with vs still, & not haue departed from vs. And now the learned Protestant, not being able to denie, that they haue departed from our common knowne Catholique church, from our faith & religion, wherein they were first baptised, and not wee departed from them, but still remaining in the profession of the same faith and religion that wee first receiued: hee must needes by the drift of Argument and reason graunt also, that this first signe and token of false Prophets, Heretiques, and schismaticikes was before spoken of the Apostle S. *Iohn*, onely of them and not of vs.

Crowley,

Touching this first signe and token, which this Offerer would appropriate vnto vs, as vnto Antichristians, false Prophets, Heretiques, and schismaticikes: I might very well referre the indifferent Reader to that which I haue written in answer to the tenth Offer. Where I haue made it manifest, y<sup>e</sup> the same faith and religion that wee doe professe and practize now, was professed & practized in the time of the Apostles, and many yeeres after the ascension of our saviour Christ, although not so purely towards the ende of those sixe hundred yeeres, as at the beginning of them, and for the space of 300. yeeres, and more.

But to let this Offerer and his fellowes see wherein they be disceiued: I will adde some thing to y<sup>e</sup> which I haue written there: making it manifest, that this Offerer and his fellowes did depart from vs and from our Church, because wee did depart from them and their church. They departed from vs and our Church, without cause: but we did departe from their Church for iust cause. When S. *Iohn* wrote these words, *Ex nobis prodierunt, &c.* They went out from vs, but they were not of vs, &c: the church of Rome was Catholique, Christian, Holy, and Apostolike. They therefore that did then depart from them, were Antichristian, and Schismaticall: and were not of them while

1. Ioh. 2.



## First trie, and then trust.

they were amongst them, and therefore they did not farie with them. And you and men of your sorte, are they, that in the daies of Phocas the Emperoz, did openly departe from our Catholique church, & became a schismaticall Antichristian church (or rather Synagogue of Satan) persecuting the true Catholique church of Christ continually from that day to this.

Wee therefore being amongst you till it pleased God to open the eyes of our vnderstanding, so that wee might see the abominations of your Antichristian religion: were not of you, and therefore wee did departe from you, not leauing our Faith and Religion wherein wee were baptized, for wee were baptized in the name of Christ, and not of Antichrist. For though God haue suffered you to diuise many toyes, which you doe vse in the ministracion of baptism: yet hee would neuer suffer you to alter the institution of that Sacrament, for you doe still baptise in the name of the Father, of the Sonne, and of the holy Ghost. And therefore, wee seeke not to bee rebaptized, knowing that the baptism which wee receiued at your hands, is as effectuell as that which wee our selues doe minister to our Infants. Wee are not therefore departed from the true Catholique church of Christ: but from your Antichristian church, and wee are returned againe to that true Catholique church from which your sorte departed, when Boniface the third, tooke vpon him that Antichristian name of vniuersall bishop. And vs (that were borne amongst you) yee haue kept from our deere mother, and haue enforced vs to taste of the poysoned mylke of the dugs of that purple clothed Whore, your Damme of Rome. But our louing Father hath in his good time, & by his good meanes, brought vs out from amongst you, and restored vs againe to our good mother (his deere beloued spouse) the true Catholique, Holy, and Apostolike church: out of whose plentifull Dugs wee doe daily sucke the swete, pleasant, & healthsome mylke that feedeth vs vnto everlasting lyfe.

This mother that wee are returned to, is that romish Catholique

# First trie, and then trust. 67

holique church that was in the dayes wherein Saint Iohn wrote those wordes that you take holde of. From hir did you departe, bicause you were not hir naturall chyldren, but Bastards, borne in hir house, but not of hir householde: and therefore, like a Bastardly broode you went out of hir house, and became most bloodie persecutors of hir chyldren, and so you haue continued for the space now of a thousand yeeres almost: yea, and so you doe continue still.

By the mercifull goodnes of our Father, working in vs by his holy spirite, wee doe now belieue, as the chyldren of our mother then in Rome did belieue. They belieued then, that there is but one God y<sup>e</sup> hath made all creatures, and him they glozified in the vse of his creatures: and they gaue thanks to him alone for those creatures, and studied to serue him onely in spirite and with spirituall service, flying from th<sup>e</sup> example of the Heathen nations, that presumed to counterfaiete his maiestie by Images. Ro. 1. and so doe wee. Rom. 1.

They belieued and confessed that all men are sinners, & that no man can iustifie him selfe before God: bicause no man can so keepe the law of God, but that his owne conscience shall condemne him as a transgressor, & therefore they did cleane to the mercie of God, and so doe wee.

They belieued that they were iustified (that is, discharged of their sinnes) freely by faith, without the deedes of the law: and yet they thought themselves bound, to doe all that God had and should make them able to doe, in obseruing & fulfilling of the law, and so doe wee. Rom. 2.3.4.5.6.7. Rom. 2.3.4.5.6.7.

They belieued, that God making choise of them, had in mercie made them his owne chyldren by adoption, inheritors of his kingdome, & heires annexed with his onely begotten sonne Christ Iesus: and hereof they were assured by the spirite of Christ which was giuen vnto them, & cried in their hearts *Abbapater*, Father, Father, & so doe wee. Ro. 8. Rom, 8.

They belieued, that this election & choise was made, in the fore knowledge and purpose of God, before they themselves were, and so consequently, before they either had or could doe good or euill: and so doe wee. Rom, 9. Rom. 9.



## First trie, and then trust.

Rom. 8.

They beliened, that as they were by the free mercie of God, Adopted, Predestinated, called, iustified, and arquited of their sinnes, and in Gods predestination, glorified, and made like to the Image of his onely begotten sonne Christ Jesus. Rom. 8. so their dutie was to be carefull, to leade a righteous life befoze men, and not to bee holde to commit sinne (bicause God had in mercie discharged them of sinne) but to liue in a reuerend awe and feare of his iustice, as they that would shew them selues continually thankfull fo2 his mercie, in making their owne bodies a Sacrifice to God, liuing, holy, and acceptable to God, as their reasonable seruing of God. Rom. 10. 11. 12. and euen so do wee.

Rom. 10.  
11. 12.

They beliened, that their duetie was to submit them selues, to all such as God had set ouer them in authoritie, & to obey them, not only fo2 feare of punishment, but fo2 conscience sake also: knowing that who soeuer resisteth the powe, resisteth the ordinaunce of God, & dwish purchase to him selfe damnation. And they beliened that their duetie was to giue euerie man his owne, and to vse louing behauiour towards all men: knowing that loue is the fulfilling of the law. And that being baptized, they had apparelled them selues with Christ, and that they ought to walke and continue their liues in holinesse and in honestie, not making prouision fo2 the flesh, to satisfie the lusts thereof.

Rom. 13.

Rom. 13. and euen so do wee.

Rom. 14. 15.

They beliened, that although God had giuen them libertie in the vse of all his creatures: yet their duetie was to haue a continuall regarde to the infirmities of their brethren, and not to vse any of those creatures to the offence of any of them. Rom. 14. 15. and euen so do wee.

Rom. 12.

They beliened, that they, together with all other Christians els where in any parte of the worlde, were fellowe members of one bodie in Christ, and vnder Christ alone: acknowledging no vniuersall head of that body, but only Christ Jesus alone. Rom. 12. and euen so do wee.

Thus may you see (O. Offerer) that wee are not departed

ted from the Catholique church of Rome, which was in the time of S. Iohn: but from your schismaticall and Antichristian Romaine church, that did departe from that first Romaine church in the dayes of Phocas the Emperoꝝ, & Boniface the third, your first Antichristian Pope.

And now, the learned Protestant, having sufficiently prooued, that his sorte are not departed from the common knowne Catholique church, neither from that faith and religion wherein they were baptized, but doe still remaine in the profession of the same faith and religion that they did, by baptisme, first receiue: you must needes by the drift of Argument and Reason, graunt, that this first signe and token of false Prophets, Heretiques, and Schismatikes, was befoze spoken by the Apostle Iohn, onely of you and of men of your sorte, and not of the learned Protestant and of his companie, For you are fallen from the faith of the first Romaine Church, in that you haue reposed trust in Creatures, and doe repose trust in them still. You doe call vpon them, making prayers to them. You make Images of them, setting them vp in places of honor, and you doe kneele befoze them: yea, you borne Wax and Incense befoze them, &c.

You repose trust in your owne strength, and perswade your selfe, that you are able to fulfill the law of God: and when you haue broken any parte thereof, you perswade your selfe, that you are able by penance that you suffer, to satisfie to God for the breaking of his law, &c.

Take to your selfe therefore, this first signe and token of false Prophets, Heretiques, and Schismatikes: for you will none of it. It is not odres, but yours, and you shall haue it.

The



## First trie, and then trust!

The second signe and token.

Offerer.

2 Second sure marke, signe, and token of false Prophets, Heretiques, and schismatikes is, that they being thus departed from the Catholique church doo of them selues, & of their owne authority, without warrant, being not sent, set vp a new gospel, a new faith & religion, by preaching of a new doctrine, to assemble and set vp a new church and congregation.

Rom. 10.

Exod. 4.

Of this signe and token, and great presumption speaketh the Apostle Saint Paule: *Quomodo enim predicabuntur nisi mittantur?* How shall men preach except they be sente And in his Epistle to the Hebrews hee saith: *Nec quisquam sibi sumit honorem, nisi qui vocatur a Deo, quemadmodum & Aaron.* Let no man take vnto him selfe honpr, except he bee called of God, like as Aaron was. Certaine it is, that Aaron was called vnto the Office and dignitie of a bishop, ordinarily by Moses, and by externall and visible vnction on. Moses him selfe was ordinarily called and sent of God, approoued by myracle, as it appeereth in the fourth Chapter of Exodus. And therefore the Apostle S. Paule, nameth Aaron, and not Moses, to signifie, that all extraordinary vocations by myracies, as (Moses was) are now ceased, and wee must from henceforth bee ordinarily called by externall vnction, as Aaron was.

When therefore the learned protestant shall be able to produce their iust and due vocation ordinarily or extraordinarily, to proceede of God, and not onely of men, I shall then yeelde and recant, and not before.

Crowley.

In the first Period, or perfect sentence of this sure mark (as this Offerer doth terme it) hee chargeth vs vniuersally with three crimes. Whereof the first is, A departing from the Catholique church. The second is, the setting vp of a new

## First, trie, and then trust. 69

new faith and religion. And the third is, the assembling of a new church and cōgregation. I haue in mine answer to the first signe, sufficiently proued, that not wee Protestants, but this Offerer & his fellowes, bee guilty in these three points: For they are departed from the true Catholique church, they haue set vp a new faith and religion: and they haue assembled and set vp, & doe still labour to assemble and set vp, a new church and congregation.

In the rest of this sure marke of his, hee wittesth far out of tune two sentences that Saint Paule hath written, the one to the Romaines, and the other to the Hebrews.

To the Romaines S. Paule hath written thus in the 10. Chap. *Quomodo, &c.* How shall men preach, except they bee sent: And to the Hebrews hee saith thus, *Cap. 5. Nec quisquam, &c.* Let no man take vnto him selfe honoz, except hee be called of God, like as Aaron was. By these two places, our Offerer will proue y wee protestants haue no lawfull ministers in our Church, bicause our ministers be not ordinarily called by outward & visible unction, as Aaron was, & so sent forth to preach and minister, as they smere & shaven Priestes be.

Rom. 10.

Hebr. 5

But I hope, the indifferent reader shall plainly see, how violently this man doth racke these sayings of S. Paule, to make them seeme to serue his purpose. In the 10. Cap. of his Epistle to y Romans: S. Paule maketh it plain vnto them, that God doth in mercy embrace all men that believing his promise, doe call vpon him: and thus he saith. *Non enim est distinctio Iudaei & Graeci: nam idem Dominus omnium, diues in omnes qui inuocant illum, &c.* There is no difference of Jew, & Greeke: for one is Lord of all, & rich towards all, that doe call vpon him. For every one whosoever shall call vpon y name of the Lord shall be saved: how therefore shall they call vpon him, in whom they haue not believed? Or how shall they giue credit to him, whom they haue not heard? And how shall they heare wout a preacher? And how shall they preach except they be sent: as it is written. How glorious are y feet of them that preach peace, and that preach good things.

Esay. 52.

Chrysostome in his 18. Homilie vpon the Epistle to

S.

the



## First trie, and then trust.

Chrysost. in  
homilia 18.  
in 10. cap.  
Ad Rom.

the Romaines, and expounding these very words of saint  
Paule: saith thus. *Obserua vero, supra inquit, dixit propheta,  
quod quisquis innocauerit nomen domini, saluus sit futurus. Sed  
dicet forte quisquam, & quomodo poterit innocare eum in quem  
non crediderunt? Deinde & post hanc obiectione sequitur ipsius  
interrogatio, nimirum quare non crediderint? Post hac & alia ob-  
iectio: poterit enim omnino dici, & quomodo credent, cum non  
audierint? Atqui audierunt, inquit. Deinde & alia rursus ob-  
iectio. Et quo modo potuissent audire sine predicante? Cuius ire-  
rum subiungitur solutio. Atqui predicarunt multi ad hoc missi  
scilicet: & unde manifestum quod isti sint missi illi? Tum recte  
prophetam inducit dicentem: Quam speciosi pedes annuntiantis  
um pacem, annuntiantium bona? Vides, quo modo a predicationis  
modo ipsos predicatorum declarat? Circuibant enim nihil dicentes  
aliud, quam ineffabilia illa bona, pacemque quae inter Deum &  
homines facta erat, &c. In english, Chrysostome saith thus.  
But marke: Hee saith before, that the prophet hath sayd, &  
whosoener shall call vpon the name of the Lord, shall bee  
safe. But some man peradventure, will say, and how can  
they call vpon him in whom they haue not believed: And  
then after this obiection, followeth his question, that is to  
say, why haue they not believed? And after these words: a  
nother obiection followeth also: for thus it might be said in  
deed. And how shal they believe, when they haue not heard?  
But he saith that they haue heard. And yet againe, there is  
another obiection. And howe coulde they heare, without a  
preacher? The solution wherof is againe set down straight  
after. But many haue preached, which haue bin sent for  
the same purpose. And how is it plainly proued that these  
bee they that were sent? When doth he very well bring in  
the prophet saying. How beautifull are & state of them that  
do declare peace, and that do declare good things? Doe you  
not see, how he doth declare the preachers themselves, by  
the maner of their preaching? For they went about, utter-  
ring by speech, none other thing then those ineffable good  
things, & that peace, that was made betwixt God & men, &c.  
Thus far Chrysost.*

# First trie, and then trust. 70

By these words of Chrysostome. it is manifest, that in his iudgment the note whereby preachers are knowne to bee sent of God : is the maner of their preaching. If they preach the unspeakable commodities & benefits, that God hath bestowed upon mankind in the Mediator Christ Jesus, & that peace which Christ Jesus, the peace maker, hath made betwixt God & man : then are they sent of God (saith Chrysostome) for the maner of their preaching doth declare them so to bee.

And this iudgment of Chrysostome is according to that which S. Iohn hath written in the fourth Chapter of his first Epistle. *Charissimi, nolite omni spiritui credere, sed probate spiritus si ex Deo sint : quoniam multi pseudoprophetae exierunt in mundum. In hoc cognoscitur spiritus Dei. Omnis spiritus qui confitetur Iesum Christum in carne venisse, ex Deo est : & omnis spiritus qui soluit Iesum, ex Deo non est, & hic est Antichristus de quo audistis quoniam venit, & nunc iam in mundo est.* Most dearly belov'd (saith S. Iohn) believe not euery spirite, but trie the spirites whether they be of God or no: for many false prophets are gone out into the world. By this is the spirite of God knowne. Euery spirite, that confesseth that Jesus Christ is come in the flesh, is of God: and euery spirite that denieth Jesus, is not of God, & the same is Antichrist, of whom yee haue heard that hee cometh, and euen now he is in the world.

1. Iohn. 4

These words of the Apostle S. Iohn, doe make manifest and plaine that iudgment of Chrysostome : which is, that y preachers which are sent of God, are not so well discerned from them that are not sent of God, by any outward signe or token, as by the maner of their preaching.

If they confesse Jesus Christ to bee commen in the flesh (saith S. Iohn) then vndoubtedly they bee of God : but if they denide Jesus, then without all doubt, they are not of God, but they are then of Antichrist. But wee which bee Catholique Protestants, doe confesse that Jesus Christ is commen in the flesh, and the Popish Catholiques doe deny him to bee commen in the flesh: Therefore wee bee of God,



## First trie, and then trust.

and bee sent of him, and the popish Catholiques, are not of God, neither are they sent of him, but they are of Antichrist, and are his messengers.

The Offerer and his fellowes will deny the latter part of the *Minor proposition* (that is) that they deny Christ to bee commen in the flesh: therefore, the learned Protestant must proue it.

For prooue that the Popish Catholique dooth deny Christ to bee commen in the flesh: the learned Protestant saith thus. Who soeuer dooth deuide Jesus, dooth deny him to bee commen in the flesh: but the popish Catholique dooth deuide Jesus: therefore the popish Catholique dooth deny Christ to bee commen in the flesh.

Here the popish Catholique will deny, that hee deuideth Jesus. To this the learned Protestant must say, that by interpretation Iesus dooth signifie a Saviour. But the popish Catholique dooth deuide the Saviour, hee dooth therefore deuide Iesus.

And if the popish Catholique will say, that hee deuideth not the Saviour, then the learned protestant must say, that the popish Catholique dooth ascribe part of his salvation to Christ, and parte to his owne workes, and to the merits of holy Saintes. Hee dooth therefore diuide the Saviour: and so consequently, hee denieth Jesus to bee come in the flesh. For Christ his comming in the flesh was to save sinners.

1. Tim. 1.  
Mat. 1.

1. Timo. 2.

Esay, 53.

Esay, 63.

1. Timoth. 1. Yea, and he was called Iesus, because he should save his people from their sinnes. Math. 1. And as there is but one God, so there is but one Mediator betwixt God and man, & the same is the man Christ Jesus. 1. Tim. 2. And hee it is that hath taken vpon him our infirmities, and vpon whom the correction due to our sinnes is fallen, & by whose stripes wee are made whole. Esay. 53. Yea, and it is hee that hath troden the Winespresse of Gods wrath alone, & there was none to help him. Esay. 63.

Thus much may the learned protestant conclude against the popish Catholique, out of the words of S. Iohn, as they be translated out of the Greeke & allowed of by those popish Catho-

# First trie, and then trust.

71

Catholique Fathers of the last generall counsell holden in Trident. If this Offerer or his fellows will finde fault with this translation: Let them take heed of that horrible curse & those fathers haue denounced, against all such as shall mislike with any thing that y<sup>e</sup> generall counsell did like wel of.

But it may bee, that for aduantage to bee taken against a protestant Catholique, the holy Father of Rome will dispence with y<sup>e</sup> decree, & allow this Offerer to flee to y<sup>e</sup> græke sect, or to some translation that is moze agréable to the græke then this translation is. But that will not help. For the græke hath it thus. ὁ μὴ ὁμολογῇ, which doth not confesse: & that is as much as to say, Hee that doth deny: And by those places of scripture that I haue cited, it appeareth manifestly, that who soeuer taketh not Christ to be his only & alone sauour, but ascribeth some parte of his saluation, either to himselfe or to some other: the same doth in deed deny Christ to be any sauour at all, & so to haue taken vpon him mans nature, and to bee commen in the flesh.

Thus (by the help of Chrysostome) the learned protestant, hath made it plaine to the indifferent reader, that S. Paule, writing thus to the Romans. (How shal they preach except they be sent?) Had no such meaning as this Offerer doth beare the world in hand that hee had. That is: that no preachers can be thought to be sent of God, but such only as are allowed of, by some popish Prelate.

S. Augustine in his Dialogue of 65. questions (if that booke may bee called his) hath this question in the later end of that booke. *Quot genera sunt Apostolatus: vel quale nomen sit Apostolus, volo cognoscere.* I am willing to know (saith Orosius) how many sorts of Apostleships there bee, or what maner name this name Apostle is. The answer that saint Augustine is supposed to make, is thus. This name Apostle is interpreted to signifie, sent. Of Apostles or messengers there be foure sorts or kinds. One sort are sent from God, & not by men: another sort are sent from God, but yet by me: a third sort, are sent by men onely: and the fourth sort are sent of them selues. From God only, was Moses sent: from God, & by man, was Iosua sent: by man onely are such sent,

August. in  
Dialog. 65.  
questionū.



## First trie, and then trust.

as by y<sup>e</sup> fauor of the cōmon people, are aduanced to y<sup>e</sup> office of priesthōde, as in our daies many are. Of themselues are sent, such as be false prophets: then Orōsius asketh another question, which is the last question of that booke. *Quomodo possumus scire, qui mittatur a Deo?* How may wee know (saith hee) who it is that is sent of God? Augustine answereth. *Illum cognosce missum a Deo, quem non paucorum hominū laudatio, vel potius adulatio eligit, sed illum quem & vita & mores optimi, & apostolicorum actio commendat sacerdotum: vel etiam qui uniuersorum populorum iudicio comprobatur, qui non appetit praeesse, qui nec pecuniam dat ut Episcopatus honorem acquirat. Nam qui praeesse festinat, quidam patrum eligenter expressit dicens: sciat se non esse Episcopum, qui praeesse cupit, non prodesse.* In english thus, Know this, that not y<sup>e</sup> man, whom the commendation, or rather y<sup>e</sup> flatterie of a few men doth chōse, but he whom both life and maners of the best sort, & the action of Apostolike priestes doth commend, is sent of God: or els that man that is allowed of by the iudgment of all people, such a one as desireth not to beare rule, & that doth not giue money that he may obtaine the hono<sup>r</sup> of a bishop. For he that is hasty to beare rule, is by one of the fathers, finely painted out in this saying: let that man that coueteth to beare rule, and not to do good: know that hee is no bishop.

In these wordes of S. Augustine, it appereth, that in his iudgment, it is not the ordinarie calling and externall vocation, that wee should looke vnto, when wee bee desirous to know, what preachers be sent of God: but it is their good life, & the good liking that good men haue of them: yea, and the good opinion that all men are enforced to haue in them, bicause they see in them no signe of ambition, or desire of hono<sup>r</sup>, but contrariwise, that they are desirous to be occupied in doing good. By these signes (saith S. Augustine) yee shall know that they are sent of God. So that as Chrysostome saith, that they are knowne by the maner of their preaching: so S. Augustine doth say, that they are knowne by their life.

But

## First trie, and then trust.

72

But now, the Offerer (or some of his friends) will say, that S. Augustine is against vs in these words, *Et apostolicorum altis commendat sacerdotum*. In english thus. And such a one as the action of the Apostolike priests doth commend. These Apostolike priests, must needs be popish Catholics, (in the iudgment of this Offerer & his fellows:) for with them, onely Peter is the Apostle: and Rome, the Apostolike seate, because (as they imagine) Peter was bishop there 25. yere, & left his powre, & authoritie there with his immediate successor. But who was that successor, they are not yet agreed: for some of them say it was Clement, & some say it was Linus. But this is their conclusion: that whosoever is bishop of Rome, must needs haue Peters authoritie by succession in that seate, although hee bee in life, & doctrine, neuer so unlike, or contrary to Peter. And none may be accounted Apostolike, but such as be of or vnder the obedience of that Apostolike succession: but by y circumstance of S. Augustines words, it appereth that hee taketh them for Apostolike priests, that are most like vnto the Apostles in life and in doctrine, and in painefull travell, and in continuall care to do good in y Church of Christ. Such are not the popish Catholics, for all their care is (as in the Decrees of their generall Counselles it doth appere) to aduance them selues in degre, aboue all other sortes of men, and to maintaine them selues in that high estate. And they are euen the same men that are spoken vnto in those last words that I haue cyted out of S. Augustine: *sciat se non esse Episcopum, qui praesse cupit, non prodesse*. Let that man, which coueteth to beare rule, and not to do good, knowe: that hee is no bishop.

But let vs now see what this Offerer hath cited out of the fifth Chapter to the Hebrewes. *Nec quisquam sibi sumit honorem, nisi qui vocatur a Deo, quemadmodum & Aaron*. No man taketh hono<sup>r</sup> vnto him selfe, except hee be called of God, as Aaron was. First I must note, that this Offerer hath not dealt simply, in that he hath translated these words

Heb. 5.



## First trie, and then trust.

wordes thus: let no man take vnto him selfe, &c. For by this translation, it seemeth to bee a commaundement giuen, or a rule set downe by the Apostle: which rule must needes bee kept in the admitting of all such as shalbe ministers in the church of Christ. So that who soeuer is not admitted according to that rule, may not bee taken for a Catholique minister, nor his ministracion allowed of.

But let vs see in what meaning the Apostle did write the wordes. The circumstance of the text doth make it plaine, that the Apostles purpose was to proue, that Aarons priesthode was at an ende, and that the high priestes that had bin made after the Order of Aaron, were farre inferior vnto Christ, that is our high Priest, not after the Order of Aaron, but of Melchizedech. And yet our Saut, our Christ was no vsurper: for hee was called of God as Aaron was. And herein hee was like vnto Aaron. But in that Aaron, and such as were made high Priests after his Order, did offer Sacrifice for their owne sinnes, Christ was nothing like them, for hee needed not to offer for any sinnes of his owne, sith there was no sinne in him.

But how maketh this for our Offerers purpose? The Apostles meaning was to proue that Aarons Priesthode was now come to an ende, and must now giue place to the Priesthode of Christ, which shoulde neuer haue an ende. And our Offerer woulde proue by this place, that all such immediate callinges, such as the calling of Moses was (wherein God vsed no meane) are now ceased: and that wee must from hencefoorth, bee ordynarily called by externall vntion, as Aaron was. And what is this other, then to set vp the carnall Priesthode of Aaron againe, and to disanull the spirituall and everlasting Priesthode of Christ, directly contrary to the meaning of the Apostle in this place alleaged by this Offerer?

Wee doe not holde or teach, that euery man may thrust himselfe into the ministry without orderly calling: or that any man may take vnto himselfe the honer of y calling, not being called of God as Aaron was: but wee doe both holde & teach,

teach, that such as shall minister in the Church of Christ haue an inward calling from God, and be outwardly admitted by man. But that this admission must be by outward unction: such as was vsed in Arons Priesthooe, or such as the Antichristian Catholiques haue deuised, and doe vse, that wee doe flatlie denye, because the Apostles neuer taught any such manner of admission, S. Paule hath taught.

1. Timoth, 3. That such onely are to bee admitted into the ministry, as be qualified so as in that place he hath prescribed: <sup>1. Timor, 3,</sup> Yea none is admitted, but such as do confesse that they are inwardly drawne there vnto, and haue determined to continue the whole course of theyr life in that seruice of God, and to imploy themselues wholly therein, seeking to set forth Gods glorie in the edification of his Church. And then they are not admitted without inuocation and prayers made vnto God, and imposition of handes, and such other Ceremonies as haue some ground or foundation in the holy scriptures. Which we vse not as thinges of necessitye, that may not be altered or lesse: but as thinges indifferent, whereby may be vse so long as the vse of them may edifie, & lesse when such as haue authoritie ouer vs shall see the contrarie. But your Antichristian unctions, wee can no skyll of.

Thus hauing proued (as I thinke) sufficiently, that we Catholique Protestants, not being departed from the first Romish catholique Church, but continuinge in the same sayth and religion, that was professed and holden by that catholique Church: are not Schismaticall, but catholique: And haue our authoritie from Christ, as that first Romish catholique Church had, & doe by that authoritie call & admit such ministers, as by such outward tokens as saint Paule hath mentioned, 1. Timoth, 3. doe appeare or seeme vnto vs to be called of God. And haueing thus admitted them: wee appoint them to minister in the church of Christ, (so nigh as possibly may be) euen according as Christ Iesus commaunded bys Apostles to minister bys worde and Sacramentes.



## First trie, and then trust.

Now **O**fferer, hauing thus proued our iust and due vocation, ordinarily to proceede of God: I require you to yeelde and to recant, as you haue promised to doe.

### The third signe or token of false Prophets. Offerer.

The third signe and token, of false Prophets, Heretickes & Sismatickes, is, that they being first departed frō the Catholique Church, & secondarily not called, do foorthwith all of themselues preach and teach contentiously and seditiously against the doctrine before time taught of the common knowen Catholique Church of Christ, as against the Sacramentes of Christ his Church, by a flat deniall of many of them, against the reall presence of Christ his body in the holy Eucharist, against the blessed sacrifice of the Masse propitiatorie bothe for the liue and deade, against penance, and the worthy fruites thereof, by fastinge, watch, prayer, and all straightnes of lyfe, against vowes, inuocation of Saintes, prayer for soules departed, and finally against the Church it selfe, flatlie denying, that Christ hath here vpon earth any spouse or visible Church here to bee heard speake, perceiued or seene. The Apostle S. Paule in admonition giuing vnto vs, to bee ware of this signe and token sayth: *Doctrinis varijs & peregrinis, nolite abduci.* Bee not you led and caryed away with these diuers and strang doctrines: so termed of the Apostle S. Paule, because they are not agreeing, but contrary to the receiued and commō knowen doctrine of Christ his catholique Church. When therfore the learned Protestant shalbe able to prooue, that they and theyr congregations are not the rayfers vppe of these contentions and strifes, by theyr preaching of these straung doctrines, but wee, that are members of the Catholique Church, then I wyll submit and recant, and not before.

Hebr, 13,

Crowley.

Crowley.

To the first parte of this signe or token, this Offerer may thinke himselfe sufficiently answered already, more then once. Wee Protestant Catholiques, are not departed from the true Catholique Church, neyther are we without our ordinarie calling from God, and by men. Weeing ordinarily thereunto called: wee doe preach, not contentiously and seditiously, but constantly and sincerely. Not against that doctrine which in tyme past hath bene taught in the commonly knowen Catholique Church of Christ: but against the new doctrine of Antichrist, preached in the commonly knowen Antichristian catholique Church.

Against the Sacramentes of Christ we preach not, neyther doe we flatly deny any of them: but wee doe teache the right vse of them, and we doe deny those other to be Sacramentes, which your antichristian Church hath enforced by on vs as Sacramentes, which doe not agree with the definition of a Sacrament. As is already declared, in the answer to the first and to the eleauenth offers.

Against the reall presence of Christs body in the holie Eucharist after that grosse and carnall manner that you do teach it to bee present: wee doe preach in deede, and are by S. Augustine admonished so to doe. *Ad Dardanum. Epist. 57. Canendum est, &c.* Wee must take heed, that wee doe not so builde vp the diuinity of the manhood in Christ: that wee doe take away the truth of his bodie. Wee doe knowe, and we doe teach, that our Saviour Christ is present in the holie Eucharist, and doth therein exhibite himselfe to the worthy receiuer, that is to the faithfull, that hath by due examination prepared himselfe, and so cometh to the Lords table & receiueth that holy Eucharist. And we teach þat such a one so prepared, receiueth as the faithfull Apostles dyd *Panem Dominum*: that bread which is the Lord. But the vnfaithfull, as Iudas dyd, receiue *Panem Domini contra Dominum*. The Lordes bread against the Lord. Augustine,

August.  
Epistle, 57.



## First trie, and then trust.

August. in  
Ioh, Tract.  
59

Heb, 10,

1 Iohn, 2,

Tract, in Iohn, 59. Against the Sacrifice of the Masse, which you doe call blessed, and propitiatorie, both for the liue and the deade, we doe preach in vade: and that not without iust cause. For in the tenth chapter of the Epistle to the Hebrews, it is written. That Christ Iesus hath by one Sacrifice made perfect as many as be made holy. And that the deuine maiestie, hath so blotted out the sins of his elected, so made perfect, that hee will neuer remember them anie more: and y therefore there is no more sacrifice for sin. And in the second chapter of S. Iohns first Epistle, wee are assured, that Christ Iesus the righteous, is the propitiation for our sinnes. Your opinion therefore concerning a Sacrifice propitiatorie to bee offered in your Masse: is blasphemous, and doth derogate from the glozie of Christ, who is our onely mediator, whose mediation is sufficient, and needeth no helpe of your massing Priesthode. Your penance also, is in some part blasphemous, as in that you teache your ghostly children to satisfie to God for theyr sinnes by suche workes as you enioyne them to doe. And the fruites thereof (which you call worthy) as fasting, watchinge, praying, and all straightnes of lyfe, are superstitious and Hypocritical: and therefore we sprake against them. Your bowes, your innocation of Saints, and your prayers for the soules departed, are superfluous, and in your meaning, superstitious, & in very deed very wicked & blasphemous. For what neede hath a Christian to adde any bowe, to that which is made in baptisme, sith no man can truely say, that eyther he hath or could performe that bow so, but that God might iustly charge him with the lacke of perfozmaunce thereof? That bowe is to forsake the deuill and all his workes and pompes, the vanities of the wicked world, and all the sinfull lustes of the fleshe. To beleue all the articles of the Christian sayth: and to keepe all the commaundementes of God, all the dayes of our lyfe. If this bowe bee so straight, that not one amongst thousandes can bee found that dooth not fayle in perfozming of it: then is it more then superfluous to adde any other, which may seme to bee more straight,

## First trie, and then trust. 75

straight, and hard to be perfozmed then this is, oꝛ sãme to  
 bee. Your praying vnto Saintes also is superfluous. For  
 God himselfe, that is all sufficient, and able to doe for vs all  
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 cause to glozifie him for our deliuerance. In the 50. Psal, Psalmc, 50.  
 the prophet Dauid saith thus in the person of God himselfe:  
*Inuoca me in die tribulationis, eruā te, & honorificabis me.* Call  
 vpon me in the day of thy trouble: I wil deliuer thee, & thou  
 shalt honoꝛ me. And in y<sup>e</sup> Psalm, 81, Open thy mouth wide, Psalm, 81, &  
 and I wil fill it. And in y<sup>e</sup> Psal, 145. The Lord is hard at hand 145.  
 with eueryone that calleth vpon him, w<sup>th</sup> eueryone y<sup>e</sup> calleth  
 vpon him faithfully. Esay y<sup>e</sup> Prophet cha, 63. Made his praier Esay, 63.  
 vnto God, not to Abraham, not to Isaac, not to Iacob. The a-  
 postle Paule bowed his knees (that is to say, hee prayed) to  
 the father of our Lord Iesus Christ, that is the diuine ma-  
 testie, not to the Saintes oꝛ holy Angels. Ephe, 3. Ephe, 3.  
 Our Sa-  
 uiour Christ teaching his schollers how they should pray,  
 sayth thus When thou wilt pray, enter into thy chamber,  
 and when thou hast shut thy doore pray vnto thy father in  
 secreete, and thy father which seeth in secret shall giue vnto  
 thee. And againe he sayth. On this wise therefore shall you  
 pray. Our father which art in heauen, &c. Math, 6. Math, 6.  
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 other.

In lyke manner, it is a thing altogether vnnecessary  
 to make prayers for the soules departed. For if they be de-  
 parted in the Lord, they be happie, and blessed as wee are  
 certified by that voyce which came from Heauen Apo, 14. Apoc, 14.  
 And on the contrary, if they departed not in the Lord: then  
 are they most unhappie and cursed, so that there is no salua-



## First trie, and then trust.

August. in  
Ioh, Tract.  
59

Heb., 10,

1 Iohn, 2,

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## First trie, and then trust.

75

straight, and hard to be perfozmed then this is, oꝛ seeme to be. Your praying vnto Saintes also is superfluous. For God himselfe, that is all sufficient, and able to doo for vs all that we doo oꝛ can desire, yea and much moze then wee can deuise to craue of him, hath commaunded vs to call vpon hym: yea and he hath promised to heare vs, and to giue vs cause to glozifie him for our deliuerance. In the 50. Psalme, *Psalm, 50.* the prophet Dauid saith thus in the person of God himselfe: *Inuoca me in die tribulationis, erua te, & honorificabis me.* Call vpon me in the day of thy trouble: I wil deliuer thee, & thou shalt honoꝛ me. And in the 81. Psalm, *Psalm, 81, & 145.* Open thy mouth wide, and I wil fill it. And in the 145. Psalm. The Lord is hard at hand with eueryone that calleth vpon him, w<sup>th</sup> eueryone y<sup>e</sup> calleth vpon him faithfully. Esay the Prophet cha, 63. Made his praier vnto God, not to Abraham, not to Isaac, not to Iacob. The apostle Paule bowed his knees (that is to say, hee prayed) to the father of our Lord Iesus Christ, that is the diuine maiestie, not to the Saintes oꝛ holy Angels. Ephes, 3. *Ephes, 3.* Our Saviour Christ teaching his schollers how they should pray, sayth thus When thou wilt pray, enter into thy chamber, and when thou hast shut thy doze pray vnto thy father in secrete, and thy father which seeth in secret shall giue vnto thee. And againe he sayth. On this wise therefore shall you pray. Our father which art in heauen, &c. Math, 6. *Math, 6.* By these places of Scripture and many other, we are encouraged to make our prayers vnto God: and to be assured that he doth heare vs, and that he will graunt our petitions. For he is both able and ready to helpe vs: as a most mighty and mercifull father. It is therefore a thing altogether vayne and superfluous and vnnecessarie to make any prayers to any other.

In lyke manner, it is a thing altogether vnnecessarie to make prayers for the soules departed. For if they be departed in the Lord, they be happie, and blessed as we are certified by that voyce which came from Heauen Apo, 14. *Apo, 14.* And on the contrary, if they departed not in the Lord: then are they most unhappie and cursed, so that there is no salua-



## First trie, and then trust.

tion for them. Nothing that we can doe, can profit them. So that in the one case, they doe not stand in neede of our prayers: and in the other, our prayers can doe them no good. Your prayer therefore for the dead, is altogether superfluous, and vnnecessary. Your opinion in this poynt, is grounded vpon no Canonically Scripture, but vpon an imagination that you haue conceived, concerning the meaning of Iudas

2, Mach, 12.

Hierom,  
præf. in pruden. Salomon.

Machabæus, 2. Mach, 12 Of what authoritie the booke is, may appeare in that which Saint Hierome hath written in his preface vpon the booke of Salmon. Thus hath Saint Hierome written there. *Sicut ergo Iudith, & Tobias, & Machabeorum libros, legit quidem Ecclesia, sed eos inter canonicas scripturas non recipit: sic & hæc duo volumina, &c.* In English thus. *Even as the Church doth (in deede) reade the booke of Iudith and Tobias, and of the Machabees, but doth not receiue them amongst the canonicall Scriptures: euen so, she may reade these two booke, (meaning the Booke of wisdom and Ecclesiasticus) to the edifying of the people, but not for the confirming of Ecclesiasticall doctrine.* By this it appeareth, that the foundation of your imagination, is verie weake, and not sufficient to beare that waightie buildinge that you doe lay vpon it. Which is as weighty as an article of our fayth. The authoritie of that booke, may bee seene also, euen in the last lines of the booke: wherein the authoer doth shewe him selfe to stand in doubt, whether he had done so well as he wished to doe: and in case he had not, he craveth pardon at the handes of his readers. And he useth a similitude to moue his readers to pardon him. Which is not found in any of the writers of the Canonically Scriptures. And in the latter part of the 14. Chapter of that second booke of the Machabees, theris great commendation giuen to one Razias, for that he dyd murder himselfe: wherby can not make for the credite of the authoer of the booke, neither of the matter contained in the booke. But let the booke bee of as great authority as this Offerer wold wish it to be: what hath Iudas Machabæus done, that may moue vs to thinke that he had any such meaning, as this Offerer and his fellows

2, Mach, 14.

## First trie, and then trust.

76

Iowes doe imagine y he had. The Historian sayth, that after the Armie of Gorgias, was by the mightie power of God put to flight: Iudas (having gathered his armie together) came to the Cittie Odolla. And when the seauenthy day was come, and they were purified, according to the custome: they did in the same place spende the time of the Sabbath. And the next day following, Iudas came with his company, to take vp the deade bodie of them that were slaine, and to burie them with theyr fathers, in the buriall places that belonged to them. And they found vnder the garments of them that were slaine, certaine of the gistes that had bene offered to the idols that were at Iamnia, from which the lawe had commaunded the Iewes to abstaine. It was therefore made manifest to al men: that this was the cause wherefoze they were slaine. The whole companie therfoze, did commend the iust iudgement of the Lorde: which had made manifest the deedes that had bene hidde, and kept secret. And so they gaue themselues to prayer: and besought God, that the faulte which had bene committed, might be blotted out of memorie. But, the most valiant man Iudas, exhorted the people to keepe themselues without sinne, having euen befoze theyr eyes those thinges that had happened, for the sinnes of them that were slaine. And having ended his Collation, hee sent to Ierusalem 12, thousande drachmas of siluer: that sacrifice might bee offered for the sinnes of them that were dead. Thus farre goeth the report of that which was done by Iudas Machabæus.

2, Mach,  
Chap, 12.

This is translated out of that latine text that the Tridentine councell hath allowed of, which text this Offerer and his fellowes, may not disallowe of. In the Græke the sence is vncertaine, and hardly can there any certaine sence be gathered in this place. And this one thing I must note, that where as this vulgare translation hath 12, thousande drachmas, the Græke hath but two thousande drachmas, which together with the rest of the circumstances of the terte, doe cause me to thinke, that Iudas needed not to make any collection of money to be sent to Ierusalem, For y sum being



## First trie, and then trust.

being no greater, he might very wel spare it out of his own treasure, as it may be supposed. Having therefore ended his collation or concion which he made to the whole company of his Souldiours, that then were about him (wherein he exhorted them to consider of that which had happened, and to take warning thereby, to be careful to keepe themselves from sinne, lest the lyke should fall vpon them also) he sent that summe of money to Ierusalem, that Sacrifice might be offered there, for the sinnes of them that were dead. Slaine (by the iust iudgement of God) for that contrarie to the lawe, they had taken to theyr own vse, some of those things that had bene offered to the Idolles of Iamnia.

But what? Shall we thinke that Iudas Machabeus (being a man so precise in obseruing the lawe of God, as in this Historie it doth appeare that he was) would cause any newe kinde of Sacrifice to be deuised, or that he wold cause any of those Sacrifices, that Moses had by Gods direction commaunded to be offered: to be vled for any other purpose, then for those purposes, that God himselfe had ordained them for? If you will reade the whole Leviticall lawe throughout: you shal not finde, that euer God did command any Sacrifice to be offered for sinne, other then that which is called a sinne offering, and was to be offered for penitent sinners, in such sorte as the lawe doth prescribe, which was in the presence of the penitent sinner him selfe, laying his hand vpon the head of the Sacrificed beast, thereby signifying that it was he that had deserved that death, which that innocent beast was there and then to suffer. The sacrifice therefore, which Iudas would haue to be offered at Ierusalem, must needs be of that kinde which is called a peace offering: and was to be vled for the pacifying of Gods wrath, which should at any tyme, by any occasion, be bent, eyther against the whole people, or against any one sorte of the people, for any offence committed amongst them. Iudas therefore, considering, that God might in iustice (as often tymes he had done) visite the sinne of the fathers vpon the children, euen to the third and fourth generation, in them that

## First trie, and then trust. 77

them that committing willing and wilfull sin, had shewed themselves to be haters of his maiesty: feared least this iudgement should be executed vpon such amongst his people, as remained yet alieue, and were of the posteritie of them that were already slaine, for that wickednes that they had committed.

The writer of the historie therefore, hath done great wronge to Iudas, in that which hee addeth to the ende of this parte of this History. Bearing bys readers in hand, that Iudas ment to redēme by Sacrifice, the sinne that the slayne had committed, and to teache, that to pray for the deade, that they may be released of theyr sinnes, is an holy, and an holsonie cogitation.

Thus, if this offerer and his fellowes wyll, they may see, vpon how slender a foundation, their opinion concerning praying for the soules departed, is builded. I doe conclude therefore, that theyr bowes, their innocation of saintes, and praying for soules departed, are superfluous: Pea and as they haue conceyued opinion of them: superstitious, and as they doe vse them, very impious.

But finally, this Offerer doth charge vs with speaking against the Church it selfe: flatly denying, that Christ hath here vpon earth, any spouse or visible Church, to bee heard speake, perceyued or seene. Here I must say, that this Popish offerer doth offer the Protestantes open wrong, in charging them with that which neuer any one amongst them (that is learned) hath affirmed, spoken or thought. It may be, that some such amongst the Protestants, as haue not had the knowledge of the arte of reasoning, haue bene by captious manner of reasoning brought into such a mase that they could not deliuer themselves from the captious Argumentes, that these subtile Popish Catholiques doe vse to frame. And so haue seemed to be conuincied, and enforced to graunt, that Christ hath no visible Church here vpon earth: but such amongst the Protestant Catholiques as doe knowe howe to answer such captious argumentes, are able and haue alwayes bene able, to vse such distinction as by



## First trie, and then trust.

the Arte of reasoning are allowed to be bled, and thereby to make it playne, to as many as be not wilfully blind, that Christs Church that is here vpon earth, may in one respect be sayd to be visible, and in another respect, y<sup>e</sup> same Church may be sayd to be inuisible.

2. Timor, 2.

The Apostle Paule, writing to Timoth, 2, Epist, 2, chapter sayth thus, *Firmum fundamentum Dei stat, habens signaculum hoc. Cognovit dominus qui sunt sui, &c.* The foundation of God, standeth firme and sure, and hath this sure seale. The Lord doth knowe who be hys. And let that person that calleth vpon the name of the Lord, departe from euill. Here the Apostle paule doth make y<sup>e</sup> Church of Christ (here on earth) inuisible: as knowen onely to the Lord, and not vnto any man. For none but onely God doth knowe, (or can knowe) who they be, whome he hath chosen to be inheritors of hys kyngdome. For none but onely God, whych hath chosen them before the beginning of y<sup>e</sup> world. And such onely are, that Church that may rightly be called y<sup>e</sup> church of Christ. And such haue a care to do, as Saint Paule twith there exhorteth, when he sayeth: Let euery one that calleth vpon the name of the Lord, depart from euill. And in so doing, they do in some sorte make it knowen vnto men, that they be the elected and chosen children of God. But this knowledge can not be so certaine, that any one man may be thereby assured of the election of an other, because he seeth him depart from euill. For gods secret election can not be certainly knowen by any outward signes: therefore, the church of Christ (as it consisteth of y<sup>e</sup> number, that God hath in his secret election appointed to be inheritors of his kingdome) may rightly be sayd to be inuisible, as knowen onely to God, and vnknowen vnto men.

2. Timoth,  
cap. 2,

But as it followeth in the same text of S. Paule to Timoth. As in a great house there are vesselles, not onely of golde and of silver, but of timber and of clay also, some appointed to honest vses & some to dishonest: euen so is it in the Church of Christ (which is the householde of God) some are of one sorte, and some of an other. And this mixed multitude is visible, and knowen to be that number of people

# First trie, and then trust. 78

ple that beareth the name of Christ and is called christian. And in this multitude are those elected and chosen children of God that may rightly be called his church of Christ: & in this respect, may his secret church of Christ, be called visible. Math. 13.

This thing doth our Saviour Christ set forth plainly in the parable of the net, that being cast into the sea doth draw together fishes of all sortes: but when this net is drawen to the shore, the fisher men do chuse out the good fishes, and cast away the other as unprofitable. And againe in the parable of his field: both the good graine and the tares do growe together, and the field is called the coyned field, and not the field of tares, till the tyme of the Harvest be come: but then the good graine is gathered into barnes, and the tares are bound in bundles to be burnt in the fyre. Euen so the open and knowen church, (which is visible, seene and heard) consisting of men, women, and children of all sortes: continueth, and shall continue a myred multitude euen till the harvest (which is the ende of the world) shall come. And then he that now doth (alone) knowe his chosen Church, shall make the same known to all men, by receiuing them to himselfe, and by refusing of the rest.

Thus this Offerer and his fellowes may see howe the Church of Christ may be sayd to be invisible, and yet not denied to be visible. But it is manifest what stone it is that these men do stumble at. They are perswaded, that the Church of Christ, must needs be alwaies in such flourishing estate here on earth, as the Church of Rome is now, and as it hath continued for many yeeres together: But they should consider, that the woman in S. Iohn saith Apoc. 12. was diuyn into wildernes by the crueltie of the Dragon, (as I haue noted in mine answer to the ninth offer) and yet she is still cloathed with the Sunne, and hath the mone under her fete, and is crowned with the 12. starres. For she is the Cittie situated on the hill, the light of the world, and the candle set on the candlesticke: as she was euen in those daies of horrible persecution, when the Bishops of Rome, had no dwelling place in Rome, nor the Christians in Rome, any open Church to meete in, for their exercise of



## First trie, and then trust.

Christian religion. Loke well to that which I haue written in answer to the ninth offer: and then I hope you will not charge vs as you haue done.

Hebr., 13.

As touching y<sup>e</sup> admonition that S. Paule gaue to the Hebrewes, in the 13. Chapter of that Epistle: I wishe you to weighe it well, and to consider the time, and what doctrine was vsuall in that tyme wherein the wordes of that admonition were written. Which if y<sup>e</sup> would do, you should finde that your doctrine, for the real presence of Christs bodie in the holy Eucharist: for the Sacrifice of the masse, and the propitiation of sinnes, both of the quicke and the deade thereby: for your penance, with the fruites thereof: your straightnes of lyfe, your bowes, inuocation of Saintes, and your prayer for soules departed, and such lyke: are the various and strange doctrines, that Saint Paule doth warne you of. For all those doctrines were straung in those daies, and scarcely was any one of them hearde of. Thinke therefore that S. Paule sayeth vnto you be not ledde or caried away, with the diuers and straung doctrines, of Transubstantiation, of massing for the quicke & the dead, of satisfying for sinnes, by penance enioyned by a ghostly father, by fasting, watching, praying, bowing, inuocating of Saints, &c. For they are not agreeing, but contrarie to, the receiued and commonly knowen doctrine of Chyistes Catholique church. When y<sup>e</sup> Popish antichristian catholiques can be able to proue that the high P<sup>r</sup>ests, Scribes and Phariseis, were not the rayfers vppe of those contentions and strifes, that were styred vp, in the dayes wherein Christ and hys apostles preached in Ierusalem and Iewrie, but Christ & his apostles, by preaching the doctrine of the Gospell. And that the contentions and strifes, that haue bene, and bee styll styred vp in our dayes, haue not bene, nor are styll styred vp by them, by theyr preaching and maintayning of theyr strange doctrines of transubstantiation & such lyke: but by vs, that beeing members of the most auncient Catholike Church do preach the same catholique doctrine, that Christ and hys Apoles dyd preach and none other: then will I re-  
cait

cant and become a Papist and not before.

And because I haue (in the iudgement of all indifferent readers) sufficiently proued, that which this Offerer hath in this Offer required the learned Protestant to proue: I doe requyre him to doe as becometh an honest man in performing his promise. Which is to submit him selfe, and to recant, although better to be haue refused so to doe.

The fourth signe and token of false Prophets.

Offerer.

Fourth signe and token of false Prophets, Heretiques and Schismatiques, is, *Schisma in Ecclesiam Introducere*. To bring into the Church of Christ by their doctrine, schisme, diuision and seperation of one member from another, and of the whole mystical body from the true head Iesus Christ. For where as the health and saluation of Christ hys flocke and people dooth most cheefely consist in peace, concord, and vnitie, they therefore which by Schisme doo deuide and disperse his flocke, and of one societie and fellowship before, doo make many and diuers, they in not spareinge nor preferuing in vnitie the flock of Christ, are become rauening Wolues. Th'apostle S. Paule knowing the great daunger and hurte vprising of Schisme, dooth most humbly beseech vs with all dilligent circumspection to auoide the same, saying: *Obsecro vos fratres per nomen domini nostri Iesu Christi, ut id ipsum dicatis omnes, & nō fiat in vobis schismata, sitis autem perfecti in eodem sensu, & in eadem sententia.* I beseech you brethren by the name of our Lord Iesus Christ, that you say all one thinge, and that there bee no schisme amongst you, but be perfect in one minde, and one meaning. Nowe if the learned Protestant shalbe able to proue, that where as about the time of threescore yeeres and aboute, we were all (not onely in this realme, but vniuersally in al other realmes professing Christ) of one church of one fayth and religion, and of one vnitie therein: if hee shalbe able to proue, that this late Schisme, whereby wee

1. Cor. 1.



## First trie, and then trust.

are so deuied and dispersed, that some are become Lutherans; some Zuinglians, some Calvinists, some Puritans and Annabaptists, dyd proceede from vs, and from the common knowen Catholique Church of Christ, and not wholly from theyr priuate Church and congregations, and of the deceitfull and false doctrine by them preached and taught, I shall then stay no longer, but yeelde and recant, and not before.

Crowley.

They that be the bringers of Schismes and diuisions into the Church of Christ, &c. may rightly be said to be false Prophettes, Heretiques, and Schismaticques. And th'apostle Paule doth very well and louingly exhorste and beseech vs, even in the name of our Lord Iesus Christ, to be all of one minde and that there be no Schismes amongst vs, &c. But now, the learned Protestant must proue that the late Schisme (whereby the people of all Christian realmes, are diuided into Lutherans, Zuinglians, Calvinistes, Puritans and Anabaptists,) did proceede from the common knowen Catholique Church of Christ, and not wholly from the Protestants congregations and from their deceitfull doctrine: otherwise, there is no hope that euer this Offerer will recant and yeelde.

Well, let vs see what may be said to this offer. First (as I doe vnderstand the wordes of this Offerer) hee affirmeth that till it was within the space of threescore, and some odde yeeres, last past, there had bene no Schisme brought into the Church of Christ: so that before that tyme, al were of one Church, of one sayth and religion, and of one vnitie therein. And thus he hath discharged all those olde Heretiques & troubled the Church of Christ in the beginning of & preaching of the Gospel amongst the nations, & from thence forth, till it was within threescore & odde yeeres, before the tyme wherein he made this offer. None of them may bee taken for false Prophettes, Heretiques, or Schismaticques: if this bee the meaning of this offerers wordes, as I thinke it

## First trie, and then trust. ¶ 90

it must needs bee. But how soeuer this offerer and his fellows, doe account of these men that then brought Schismes into the Church of Christ: we Protestants doe deeme them to be false Prophets, Heretiques, and Schismatickes, yea and members of antichrist, and we doe by all meanes possible shunne theyr doctrine, and teach all other Christians to shunne them also.

It may bee that this offerer meant not of any other false Prophets, Heretiques or Schismatickes: then such as haue troubled the Church of Christ within these threescore and odde yeeres last past: and therefore hee beginneth with Luther, Zuinglius, &c. But if that were his meaning, then I must tell him, that he and his fellows (the antichristian catholiques) are the false Prophets, Heretiques and Schismatickes, that haue troubled the Catholique Church of Christ all this while, & many hundredes of yeeres before, euen euer since the dayes of Phocas the Emperour, and the dayes of Boniface the thyrd, theyr first Apostatate Bishop of Rome.

As for Luther, Zuinglius, and Caluine, they dyd but departe from the antichristian Schismaticall Church, wherein then had bene sostered, and ioynded themselves to the true catholique Church of Christ: euen as the Apostle Paule leauing the Hypocriticall profession of a Pharisey, wherein he had bene brought vp euen at the sate of Gamaliell (the good Pharisey) ioynded himselfe to the Church and religion of Christ, which was not a forsaking of the lawe, but a cleauing vnto him that is the perfection of the Lawe.

Luther, Zuinglius, and Caluine, dyd not take vpon them to be authozs of any new religions: but they embraced, and laboured to maintayne, that olde religion, that had bene planted by the Apostles, and professed by theyr immediate successors. And as they could, they dyd endeavour, to purge it of al such filth as you (Offerer,) and your predecessors had begrimed it with.

If in this busines, they dyd not so well in all poyntes as they wished: yet theyr meaning being good, they are to bee



## First trie, and then trust.

1, Cor, 3.

bee helde excused. Though they dyd nowe and then buylde timber, strawe and stubble: yet so long as they did laye no new foundation, but dyd set all theyr building, vpon the rocke Christ which is the right foundation, and the onely foundation, for Christians to build vpon: they shalbe saued, as S. Paule hath assured vs. 1, Cor, 3.

The Protestant Catholiques, doe esteeme of these men, none other wise, then as of faithfull labourers in the Lords harness, and carefull followers of Christ Jesus. If they did in any poynt goe astray (as being men they might, and undoubtedly dyd) our profession is not to followe them. Their profession was to followe Christ, and so is ours.

Math, 23,

The learned Protestant therefore may conclude, that not the knowe catholique Church of Christ, but y<sup>e</sup> knowen antichristian Church of Rome (whereof this Offerer and his fellowes are members) haue by theyr doctrine, brought into the Church of Christ, Schisme, Division and separation of one member from another, and of the whole misticall body, from the true heade Jesus Christ. For you enforce all such as wyll enioy any outwarde peace in this lyfe, to submit themselves to the state of the papasie, as to theyr vniuersall heade here vpon earth, directly contrarie to the commandment of Christ, Math, 23. See that you do not name any man, your common father vpon earth: for one is your father which is in heaven. Neither be ye called masters: for Christ only is your maister. If we will enioy peace amongst you, we must learne to say thus. Our most holy father the Popes holines: is heade of the vniuersall Church of Christ. And we must acknowledge, that his colledge of Cardinalles, and the Prelates, that he calleth together in his generall concelles, binding them by an oath to maintaine the estate of your antichristian Church, are our masters or teachers (for suche masters our sauour Christ spake of at that tyme) and what so euer they shall teach, that must we beleeue, although we doe knowe and see, that they doe teach directly contrarie to that which is taught by the holy ghost in the Scriptures.

The

## First trie, and then trust. 81

The peace therefore, the concord, and the vnitie, that you doe maintaine is not in verity and trueth: but in impietie and false religion. By your Schisme, (wherein you are growen exceeding strong) you haue dispersed the flocke of Christ, which was at the first but one societie and fellowship. In not sparing nor preserving the vnitie of that flock: you haue made your selues knownen to bee, the same rauening wolues, that the Apostle S. Paule spake of Acts, 20. *Ego scio*, (saith S. Paule) I doe knowe, that after my departing from you raueninge wolues shall enter in amongst you, not sparing the flicke. And from amongst your selues, there shall rise vp men that shall vtter frowarde speeches, that they may drawe schollers after them.

Not from the common knowne Catholique Church of Christ therefore (whereof we Protestants are members) but from the now knowne antichristian Church (whereof this offerer and his fellows are members) dyd that Schisme, proceede, that this Offerer speaketh of. For by the deceitfull & false doctrine that they haue taught, and by theyr bloodie tyranny they haue drawen many from the vnitie in Christ (which is the verity) and ioyued them to the Schisme of Antichristian impietie.

This matter being made so plaine, as to mee it dooth seme to be: I doe thinke, that euery indifferent reader here of, will in hys heart say thus to this Offerer: for shame stay no longer, but yelde and recant out of hand, lest the heauie wrath of God fall vpon thee, for that thou hast not yelided and recanted before.

### The fift signe and token false Prophets. Offerer.

Fift signe and token of false Prophets, Schismatickes, and heretiques is, disobedience: *Et non obedire, sed resistere eis qui præsunt in Ecclesia Dei*. And not to obey, but resiste those which doe beare rule, and gouerne in the Church of God: of the which sorte of men, the Apostle S. Paule giueth vs



## First trie, and then trust.

2. Timot, 5.  
Exodus, 7

warning : *Quemadmodum Iamnes & Mambres resistunt Moysi, ita & hi resistunt veritati, homines corrupti mente, reprobis circa fidem.* Like as Iamnes and Mambres dyd resiste Moises, euen so doo these resist the trueth, beeing men of corrupt minde, and reprobates in fayth. Now, when the learned Protestant shalbe able to prooue, that this rebellion and disobedience to all Bishops, Prelattes, and ecclesiasticall gouerners, is to be found in the chatholick Church and not in the priuate Church and congregations of the Protestantes, then I shall yeeld, submit and recant, and not before,

Crowley.

1. Reg, 15

As obedience is moze acceptable in Gods sight, then sacrifice, 1. Regum, 15. euen so there can nothing displease him moze then disobedience dooth. But we may not hereof conclude, that God is so displeased with euery disobedience, as he was with Saules disobedience, when he dyd contrary to that which he had commanded him to doe: neither euery obedience is so acceptable to God, as that obedience shoulde haue bene, if Saule had done in all pointes, euen as God had commaunded to him to doe. For that obedience onely is acceptable to the Lord, that is done in the Lord, and for the Lords cause: and obedience in doing that which the Lord hath forbidden to be done, and in leauing that vndone, which the Lord hath commanded to be done, is not to be accounted for obedience, but is in deede disobedience.

Exod, 7, & 8

Let vs see therefore what manner of disobedience it is, that this offerer hath charged vs with. Euen such as was in Iamnes & Mambres when they did resist Moses. By coniecture, these two that S. Paule nameth in the third Chap. of his second Epistle to Timoth: were the Sorcerers that strove against Moses in Egypt, and dyd by theyr sorcerie, worke such wonders (in outwarde appearaunce) as Moses dyd by the mighty power of God in very deede, as in the 7. and 8. Chapters of Exod, it appeareth. But Moses dooth  
not

not name those sozcerers, neyther are they named in any History of the Scriptures: wherefoze it may bee thought, that S. Paule had some other writings then are now extant, whereby he gat the knowledge of the names of those sozcerers that dyd so withstand Moses. But howe so euer Moses came by theyr names: this offerer hath not taken theyr names aright, for both the translation that the Tridentine councell hath allowed of, and the Greeke text haue Iannes and not Iamnes: & the Greeke text hath Iambres and not Mambres. But the matter is not great: let the Offerer and his fellowes decide this matter at theyr leasure.

The Apostle S. Paule, hauing described such men as by the Spirite of prophecie, he did foresee should come in the latter dayes: he sayth that they should bee such as resist the trueth, euen as Iannes and Iambres did resist Moses. Howe those sozcerers did withstand Moses, doth appere in the two Chapters of Exodus that I haue noted before. They dyd what they could to discredit all that was done by Moses: and to stay Pharaon and the Egyptians from giuing credite to that messadge that Moses dyd from the Lord God of Israell. So long as the Lord would suffer them, they made shewes of as great and wonderfull woorkes, as those were that were wrought by Moses. Euen so (saith S. Paule) those men doe withstande the trueth: being men corrupted in minde, and lewde concerning the sayth. But they shall preuaile no longer. For the madnes of these men shalbe made manifest to all men: euen as theirs was.

Now, let the indifferent reader iudge, who they bee in these dayes, that may most rightly be sayd to be lyke vnto Iannes and Iambres: the Popish Catholiques, or we Protestant Catholiques. Wee come in the name of the Lord God onely, & do labour to bring the people of God out of the Egyptian darcknes of Rome, to serue God in spirite and in trueth, for so God delighteth to be serued Iohn, 4. But the antichristian Popish Catholiques, doe labour, as Iannes and Iambres dyd, to keepe them in that darcknes still: and to that ende they doe what they can, to cause vs to be taken



## First trie, and then trust.

for false Prophets, Heretiques and Schismatickes, and the Gospell of Christ which wee doe preach, to be false doctrine Heresie, and Schisme.

2. Timot, 3.

Yea, let y<sup>e</sup> indifferent reader iudge whether of both y<sup>e</sup> sorts (protestants or romish catholiques) may be deemed to be y<sup>e</sup> men that S. Paule did prophesie of in that third chapter of his second Epistle to Timoth. They shalbe (saith S. Paule) louers of themselves, couetous, high minded, proude, blasphemers, disobedient to parentes, vnthankfull, wicked, voyde of affection, truse-breakers, false accusers, incontinent, cruell, vncourteous, traiterous, frowarde, malicious, and such as doe loue pleasures more then God, hauing a shewe of Godlines, but denying the power thereof.

The Chronicles or Histories of times, doe witness: that no men can bee, more lyke vnto these men that saint Paule hath here described, then the Popish prelates haue bene for y<sup>e</sup> space of these last, 1000. yeeres (almost) and so they doe continue still: as daily experience doth shew. Whereunto I doe refer the indifferent reader, for the trial of y<sup>e</sup>trueth herein.

Nowe therefore (as I thinke) the learned Protestante may easily proue that rebellion and disobedience to all such powers as God hath ordained and commaunded to be obeyed, (yea, and to God himselfe) is to be found, not in the Catholique Church of Christ, but in the antichristian Church of Rome, which doth call her selfe Catholique: and not in the Church and congregations of the Protestantes which it pleaseth this offerer to call priuate. Reason would therefore, that this Offerer should now yeld, submit and recant, as long since he should haue done.

### The sixt signe, or token of false Prophets. Offerer.

Sixt signe and token of false Prophets, Heretickes, and Schismatickes  
6 is, the ficklenes, and weake slipperines of errors and Heresies: *Quod qualibet heresis, prae catholica fidei perpetua firmitate facile transiet ac perit.* For that euery heresie, in comparison of the stabilitie and perpe-

# First trie, and then trust. 83

perpetual continuance and firmenes of the Catholique faith, doth soone perrish and passe away. Th'apostle S. Peter in speaking of these false prophets, saith: *Magistri mendaces superducent sibi celerem perditionem, & perditio eorum non dormitat.* These lying maisters doe bring vpon them selues a quicke and speedy ouerthrow, and their destruction shall not bee slacked or slowd. The truth of this testimonie is to be tried by all sectaries, and sorts of Heretiques that euer haue bin, as of the Nicholaites, Arrians, Donatists, Maniches, Pelagians, Iouinists, Nestorians, Nouatians, Sabellians, and the rest of Heretiques, whose errors and heresies being neuer so stoutlye vpholden by Emperours, Kinges, and Princes, yet by generall counceles, and censures of Christ his Catholique Church, they had in fine theyr iust condemnation and ouerthrowe. What should I here make mention of the Lutherans and Protestantes of our time? When the Lutherans in this realme haue taken theyr iust ouerthrowe already, for the great desire the Protestantes had to prefer the doctrine of Oecolampadians, Zuinglians and Calvinistes. The Zuinglians and Calvinistes with the rest, Sectaries of all sorts are now here in this realme at the very neere and lyke poynt, they beeing now ready to yeelde vp the Ghost, and to tilte vp theyr heeles for the great desire the common and baser sorte of the people haue to be Precisians and Puritans. And they beeing wincked at of the maiestrates, there be no small number of all degrees and sortes of men that do further and fauour them in this their attempt, to the great increase of them. It can not therefore be denied, but that all Sectaries and Heresies are on this wise moouing, flitting, and euer passing from one sect to another, without any long time of continuance or stay in any one of them, vntill they come *ad profundum malorum*, vnto a most plaine and open apostacie, to be Miscreants, Turkes, and of Mahomets religion, not caring or setting by God, nor the deuill, neyther for heauen nor hell.

Now, Heresies being thus fickle and moouing, the finall ende of them thus lamentable and horrible in the sight of God, let any learned Protestant liuing answer directly and plainely without all cauill, colour or fraude of wordes, without all vnprofitable and impertinent digressions, not onely to this, but to all the foresayd signes, tokens and demandes, and I shall for companie and good fellowship with them, leaue the common knowen Church, and the playne way of saluation, beaten by our fathers for the space of these, 1500. yeeres past, and now wander with them in theyr vncertaine by pathes, through vnknown desertes, rough woods, brambles and bryers, to seeke in the ende we can not tell what.



# First trie, and then trust.

Crowley.

The learned Protestant will not deny that errorrs and heresies be sickle, weake, and slipper: neyther wyll he deny that this sicklenes, weaknes and slipperines, may bee signes and tokens of false Prophets, Heretickes, and schismatickes. Yea, he will not sticke with you to confesse, that in comparison of the everlasting stabilitie and firmenes of the Catholique sayth: every heresie dooth easily passe away and perishe. And he will say as you doe, when you say that S. Peter spake of such false Prophets, when he sayd *Magistri mendaces, &c.* But the learned Protestant can not allow of the syncopation that you doe vse in taking out of the middest of S. Peters sentence that which may geue the reader occasion to thinke, that men of your sorte are mete to be numbred amongst the false Prophets, Heretickes and Schismatickes, that you speake of S. Peter hath sayd thus.

2. Peter, 2.

*2. Peter, 2. Fuerunt vero & pseudoprophetae in populo, sicut et in vobis erunt magistri mendaces, qui introducunt sectas perditionis, & eum qui emis eos dominum negant, super ducentes sibi celestem perditionem. Et multi sequentur eorum luxurias, per quos via veritatis blasphemabitur: & in auaritia fictis verbis de vobis negotiabuntur, quibus iudicium iam olim non cessat, et perditio eorum non dormitat.* In English thus. There haue been false Prophets amongst the people (sayth S. Peter) euen as there shalbe also amongst you, lying teachers, which shall bring in sects of perdition, and they doe deny the same Lord that hath bought them, bringing vpon them selues swift destruction. And many shall follow their outrages, by whom the way of truth shalbe blasphemed: and in greedy couetousnes, they shall with fained wordes, make Marchandise of you, for whom iudgement is speedely comming long since, and they destruction sleepeth not. Thus far, the wordes of Saint Peter.

Are not they false teachers that doe deny that Lord which hath bought them: And doe not they denye that Lord that hath

hath bought them: which denie Christ to haue satisfied for them: And doe not they denie that Christ hath satisfied for them, which say they must satisfie for themselves: And doe not they say that they must satisfie for themselves, which say that they must doe penance for the sins that they haue committed: And doe not they say y they must doe penance for theyr sinnes, which doe make confession of all theyr sinns to a ghostly father, that enioyneth them to doe certaine penance vnder the name of satisfaction for their sinnes: And is not this the chiefe poynt of that religion that this offerer and his fellowes doe call Catholique? And doe they not all hold, y without this there is no saluation. I doe therfore conclude, that as many as be of that minde that this offerer and his fellowes be of, doe forsake the Lord that hath bought them: and are of that sorte of people that S. Peter doth call lying teachers or masters.

The vowes that they make, whereby they binde themselves vpon paine of damnation to obserue rules diuised by men, without any commaundement from God, yea and some of them contrarie to the expresse commaundement of God. Theyr inuocations and praiers that they make to angelles and to Saintes. Theyr sacrifice that they make daylie for the sinnes, both of the quicke and the deade. Theyr blasphemous speeches that they doe vtter against the doctrine of free iustification by fayth. Theyr Doctrine concerning the worthines of theyr owne workes. All these, and euery one of these, doe yelde the lyke conclusion: for prooue that this offerer and his fellowes, be such lyinge masters and false teachers as S. Peter writeth of in those wordes that this offerer alleageth against vs, when they be taken wholly together as S. Peter wrote them.

I trust that the indifferent reader will easily see: howe well he may trust this offerer, when he alleageth the scriptures for his purpose, or matter out of the ancient doctors, for the prooue of any thing that he taketh in hand to proue.

The trueth of this testimony (sayth this offerer) is to bee tried by all sectaries and sortes of heretickes that euer haue bene:



## First trie, and then trust.

beene: and then he nameth certaine sortes of Heretickes & were troublesome to the Catholique Church in & primitive time thereof and he affirmeth that the errors & heresies & those sortes of men helde: were by the generall counceles & the censures of the Catholique Church condemned & overthrowne, notwithstanding that Emperours and kings did stoutly uphold and maintaine them. Here this offerer dealeth as cunningly as befoze he hath done in citing his sentence out of S. Peters Epistle. His meaning is to make it seeme to the reader, that this Romish Catholique Church hath had Emperours and Kings at commaundement, even these 1500. yeeres togeather: and that all the generall counceles that haue beene holden, haue beene appointed and called togeather by the Bishops of Rome onely, without the authoritie of the Emperours and Kings that haue raigned in all this time. Yea, he would haue it seeme that the stoute Emperours and Kings, which haue beene the maintainers and upholders of errors and heresies, haue beene bylded by decrees made in generall counceles, and by the censures of the Romish Church, which haue bene by the holy fathers the Popes: executed vpon them.

Platina De  
vitis patrū.

But if this offerer will giue any credite to Platina in his history *De vitis patrū*: he shall finde in the lyfe of Siluester the first of that name, in whose time the first generall counsell was holden in Nice, that the same counsell was called together, by the commandement of Constantinus then Emperour. And if he will beleue Lawrence Surius, that lyued in our dayes, and was a Carthusian Friar, and gathered all the counceles into 4. tomes: he shall finde, that & Constantino-politan counsell (which was the second generall counsell) holden in the daies of Damasus, the first Pope of that name, was summoned or called togeather by Theodosius then Emperour. And the first Ephesian counsell (which was the third generall counsell) was holden in & dayes of Cælestinus the first Pope of that name: and called togeather by Theodosius the yonger, and Valentinian, then Emperours. And the Chalcedonian counsell, (which was the fourth generall counsell

councell) was holden in the dayes of Pope Leo, the first of that name: and was called together by the Emperours Valentinianus, and Marcianus that then raigned. And this was 450. yeres after Christs ascencion: wherby it appeareth, that your account of 1500. yeres must be shorter by 450. yeres. For so long time your Popes were at the commaundement of the Emperours, as it was meete y they should, and as they ought to be at this day, as I haue sufficiently proued in mine answer to your first Offer.

But now you must haue one sling more at the Lutherans and Protestants of our time. What should you make mention of them (say you) sit in this realme, the Lutherans haue taken their iust ouerthrowe all ready, &c. This Offerer and his fellowes, building their foundation besid the rocke Christ (which is the onely right foundation of right religion) doe deeme that wee Protestantes haue none other foundation to build our religion vpon, but Luther, Oecolampadius, Zuinglius and Caluine. But they are disceined. For (as I haue sayd in mine answer to the 15. Offer) we doe not so esteeme of these or of any other men, that we would build our faith vpon them: but we doe build vpon the rocke Christ (as they did) and we know that *Dies declarabit*, in English, the day wil declare That is, the time of knowledge, wherein the mist of darke ignorance shalbe down away, & the bright shining beames of the trueth shall make manifest in the hartes of all men, that haue eyes to see, & hartes to vnderstand: whose doctrine, (ours or yours) is meet to be called, gold, silver, and precious stones, or on the contrarie, timber, haie, strawe and stubble. I know that the auncient fathers, hauing occasion to write of that godly life and conuersation that is required in Christians: do vnderstand by gold, silver and precious stones, such good workes as the right christian faith, that worketh by loue is accustomed to bring forth: and by the haie, stubble and timber, the contrarie. And it is not amisse that in that case they doe so apply the words of the Apostle: But in the circumstance of the text it appereth, y the apostle meant rather of doctrine then of manners, although the place may be applied to both, because true christians doe teach both by doctrine, and by life.



## First trie, and then trust.

But to our purpose. This Offerer dreameth that he seeth the Lutherans already ouerthrolwen in this realme: and al o<sup>th</sup>er sectaries (foz so it pleaseth him to terme all such as be not of his owne sorte) yelding by the Ghost, and ready to tyll by their heeles. Foz the P<sup>re</sup>cisians and P<sup>ur</sup>itans, are in fauour with the common and baser sorte of the people, and the magistrates doo so wincke at them, that no small number of men of all sortes, doo further and fauour them, to the great encrease of them. As touching the sectes that this Offerer speaketh of here: enough hath bene spoken already. We are ch<sup>ri</sup>stians, we neuer were Lutherans, Decolampadians, Zuinglians, noz Calvinistes. But in very deed many of vs were Papists, befoze it pleased God in mercie to open the eyes of our vnderstanding, and to shewe vs our saluation in our onely mediator Ch<sup>ri</sup>st Iesus. To him alone we do now cleaue, as to our onely shepheard and high P<sup>re</sup>st. His voyce we do knowe, and heeing his shepe, we harken to his voyce, and we do folowe him. We can not abide to here the voice of straungers.

Deu. 5

P<sup>re</sup>cisians and P<sup>ur</sup>itans we can not mislike of, if they bee such as all ch<sup>ri</sup>stians should bee: that is p<sup>re</sup>cise in obseruing and keeping of the commandements of God, according to that which is w<sup>ri</sup>tten Deut. 5, keepe and doo those thinges that the Lord God hath commaunded you: yeu shall not bowe to the right hand, noz to the left, but ye shall walke in that way, that your Lord God hath commaunded you, &c. Such P<sup>re</sup>cisians we do like well of, and we do still beg of God in prayer, that it may please him in mercie, to make vs euery day more p<sup>re</sup>cise then other. And we are perswaded that no man is o<sup>r</sup> can be so p<sup>re</sup>cise that way, as all Ch<sup>ri</sup>stians ought to bee.

Iacob, 1

P<sup>ur</sup>itans also we must needes like well of, if they bee such as the apostle Iames describeth, Iacob, 1 If any man doo thinke himselte to bee religious, and yet refrayneth not his tongue, but suffereth his owne hart to be discerned: this mans religion is vaine. This religion is cleane and vnspotted befoze God and the father: foz a man to visite the fatherles and widowes in theyr trouble, and to keepe himselte vnspotted of this world. Such as haue a care to refraine theyr tongues from all euill speeches, and all the partes of their bodie from euill actions: And doo delite to be occupied in doing good to all such

as do stand in neede: (which is meant by the fatherles and wi-  
dowes) are y<sup>e</sup> right puritans, & such as al christians shold ende-  
nour to be: & in Christ Iesus all vnstained christians are pure:  
being so made by the blood of Christ, wherein such are washed  
& made cleane, so that in them there is neither spot nor wrin-  
ckle, for Christ hath made them a glorious spoule for himself.  
Eph, 5. And yet, if these will speake truely, they must euerie Eph, 5,  
one of them say with the Apostle Paule, Rom, 7. There is no-  
thing in me (y<sup>e</sup> is to say in my flesh, vnderstanding therby, his  
nature) which is good. And with th<sup>e</sup> apostle, Ioh, 1, Epi. 1. If we 1, Iohn, 1  
say that we haue no sin, we deceiue our selues and ther is no  
truth in vs. Beeing baptised in Christ Iesus, we haue put  
Christ vpon vs: Christ is our garment, Gala, 3. Our care shold Gala, 3  
be to continue in that purity y<sup>e</sup> we haue in Christ, and to kepe  
y<sup>e</sup> garment of ours vnspotted. I haue thought it good to take this  
occasion to write thus much, in the defence of right precisenes  
and purenes of life: because I doe see that our subtile enimie  
the deuill labourerth to bring into contempt, that precisenes  
in obseruing of Gods commaundements y<sup>e</sup> al christians shold  
strive to attaine vnto, and that purenes of life, that is most  
seemely for al christians to walke in. And he hath preuailed so  
much already: that to great a number amongst vs, doe make  
little or no conscience at all in the transgressing of any comma-  
dement of our good God. Some there be in dede that are no-  
ted by the names of Precisians, & Puritans: which may more  
rightly be called p<sup>er</sup>uious ones. These we Protestants doe not  
like of: but would as gladly be ridde of them as you would be  
of vs. And the number of them is not so great, as this offerer  
would haue it seeme to be: neither are they furdered and fauor-  
red of so many, as hee reporteth, although their number be  
greater then we wold wish it to be. It is perceiued, that they  
doe professe and hold the true and right religion of Christ, and  
would gladly y<sup>e</sup> it were purged of all Romish dross, and that  
the pure wheat that is in Gods threshing floore, were cleansed  
from all romish chaffe: but being caried away with faruent  
zeale, they runne before them that should lead them, and doe  
hinder the cause y<sup>e</sup> they would gladly furder. When God wil,  
these shal by his good meanes be brought to consider better of



## First trie, and then trust.

the matter: and you (romish Catholiques) shalbe confounded. This offerer concludeth against him selfe and his fellows: for not we, but they, are the sectaries & heretiques y by moving, flitting and passing from euill to worse, are now at the laste come euen *ad profundum malorum*, to y very bottome of euil, and to a plaine & open apostacy, and falling away from Christ and ioyning with antichrist. Yea, and it appereth that you are perswaded, y being ioyned to that antichrist of Rome, as to your spirituall head, you neede not to passe either for God or Deuill, heauen or hell, for your Pope hath absolute power, both in heauen & on earth, and in his owne prison purgatory to. Now let the offerer and his fellows marke what I shall say. For as much as, the heresies of the popish Catholiques, haue bene from time to time, so fickle & moving, & their end (in falling away fro Christ) so horrible in the sight of God: let any romish Catholique liuing reply directly & plainly, with out all cauill, colour, or fraude of words, without all vnprofitable & impertinent digressions, not only to this, but to all the answers y I haue made, to the foresayd signes, tokens and demaundes: and then will I, for companie and good fellowship, leaue the true catholique church of Christ, wherin is y plaine way of saluation, braten by all our foresathers, the true Catholique protestants for y space of these, 5530, and odde yeres, euen from the time of y first man, and now wander with the romane Catholiques, in their vncertaine bypathes of Popish deuises, through vnknewe deserts of popish opinions, through rough woods, brambles & byers of popish religions, to seeke in the ende, we can not tell what.

### The offerers exhortation.

And here to conclude, and for my parte to minister vnto you some occasion in the relinquishing of these priuate churches and congregations of sectaries, to returne to the vnyty & attonement of the commo knowne catholique Church of Christ, where stability and constancy of faith & religion is onely to be found, I shall here lay before you the worthy example of the blessed martir Sebastian, by him brought of a loafe of bread to Genserichus then king of the Vandalles, a ferious and a barbarous nation, which breaking into Affricke, they found there many valiant Captaines placed by the Emperour Theodosius the second, for the defence & sauegard of the country:

country: amongst the rest was this Sebastia, by dignity an earle, & a courageous and valiant Captaine, who with the rest yeelding to the force of Genserichus, was, as Victor de persecutione Vandalorum writeth, for his great wisdom and valiantnes not so much beloued as feared of the king Genserichus, who being an Arrian intended by collour of religion to work his death. For Genserichus knowing Sebastian to be a seuerer & perfect christian man, conuented him before the Arrian Bishops, & vnder the pretence that Amity and freendship might be the surer, and continue the longer betwixt them Genserichus moued him to become an Arrian, & to professe the same sayth and religion, as he and his people were of. For answer thys holy martyr Sebastian requested Genserichus the king to command a fine wheaten loafe to be brought vnto him. And taking it in his hand. (And here to omit many of his words & notable sayings) he requested the King Genserichus, to commaund the loafe of bread to be broken in peeces, to be ground, brought to floure, and boulded a fresh, to be seasoned with water, & salt, and baked againe, if then it should in the ende prooue better bread then it was before, he would not faile to accomplish the king Genserichus his wil and pleasure: but if it were not possible by breaking the loafe, & baking it againe, to better it, but to make worse bred then before, he would not, nor could not consent therunto: & in fine suffered death in defence of the christian faith & religion by him already professed & receiued, rather then he would condescend to the imparing, infringing or breaking of any parte thereof. And so Genserichus caused this blessed man Sebastian to die a holy Martyr. Thus much I haue breefly deducted out of the historye of victor, to the intent that so apte and famelier an example of so holy & blessed a martir, might in these perplexities and doubts in these ofte changes and mutations of religion, comfort the weaklings of Christ his Church, & bring them to some more better stay, when by this example of Sebastians Loafe, certaine and sure we may be, that the loafe of the vnitie of Christ his Church, the loafe of his Gospell, faith and religion, being by Schisme and Heresie neuer so oft broken, neuer so finely grinded, boulded searced and sifted, kneaded, and baked againe & againe, they shall neuer be able to better it, or to bring it to that perfection which it had before. And therefore, all theyr attempts to the contrary are most vaine, the only remembrance of this Sebastians loafe should suffice to confirme the faithful, to stay the wauering and weakelings, and to plucke the disceiued bake againe, & to cause the in leering of this their fickle waueringnes of this their proceedings (as they terme it) from one sect to an other, from one congregation to an other, & from their scattering abroad with antichrist, to stay themselves, and to gather themselves with our Saviour Christ into the vnitie of his common known catholique Church, where they shalbe sure to finde vnitie of religion, vniformity of al ceremonies and obseruation of the same, with th'attomment of christian faith throughout in all Sacraments & articles of our Creede, to the pacifying of many contentions and strifes amongst vs, to the quietation of mens consciences, in causing vs all profes-



## First trie, and then trust.

fors of Christ, as brethren here to liue together in quietnes, peace & vni-  
ty, to the more better assuraunce of the publique estate of this realme, and  
to the great glory and honour of almighty God to whom be al praise, ho-  
nour and glory world without ende. Amen.

Crowley.

That example, that you say, you will lay before vs, to giue  
vs occasion to leane these priuate churches and congregations  
of sectaries, and to returne to the vniety, &c. is a very mate ex-  
ample to be vsed by the learned Protestant, that (if it be possi-  
ble) he may thereby drawe you backe againe, from your apo-  
stacy, (wherein you run a whozing after Romish Idols, and  
belite your selfe in antichristian breathing out of blasphemy,  
against God and all godlines) to embrace that vniety & attone-  
ment y is in verity, professed by that common knowen catho-  
lique church of Christ: wherin stability and constancy of faith  
and religion were to be found in that time wherin Sebastian  
suffered manfully for the testimony of Christ, and was made  
a martir, y is a witnes of Christ. As for y truth of the hystorie  
that you cite out of Victor, I wil not impech it, although I do  
find in hystories, y Sebastian suffered martirdom in y daies of  
Diocletian, which was 100 yeres & more before either Theo-  
dotius secundus or Genserichus did beare any rule at al. But  
let y hystory be as true as you would wish it to be: y example  
is the thing that may serue the learned protestants purpose  
verie well. Sebastian being couented before the Arian Bi-  
shops, is by king Genserichus required to become an Arian:  
but for answere he requesteth the king to commaund a fine  
wheaten loafe to be brought vnto him, which being doone,  
hee requesteth the king, to commaund the same loafe to bee  
broken into peces. &c. Here the learned Protestant will  
say, that the wheat wherof this loafe was made, did not grow  
in the field of that romish Catholique Church, that it is Offe-  
rer doth brag so much off, neither was it threshed in y thre-  
shing floore, ground in that myll, sifted with that Sieue, or  
boulted with that boulder, nor knode in that kneading satte,  
nor baked in that oven. For at that time (which was about y  
end of the first 300 yeres after Christ) the Church that was  
in Rome, was nothing like that romane Church that now is  
and hath bene ever since the daies of the Emperour phocas.

The

The learned protestant will say, that this loafe was made of that wheate which was sowed by that sower y<sup>e</sup> went forth to sowe his seede. Mat. 13. and being threshed in his threshing floore with the flaile of bitter persecution, was fanned o<sup>r</sup> winnowed by him y<sup>e</sup> hath his fanne in his hand, to purge his threshing floore. Mat. 3. and grownd in the Mill of oppression, & sifted o<sup>r</sup> bowlted, with y<sup>e</sup> sieve o<sup>r</sup> bowlt of temptation, & knoden with the water of unfayned & hearty contrition, & in the end, baked in the Ouen of hotte & seruent loue & zeale, to true religion. And all this was done in y<sup>e</sup> time that was past, when Sebastian required the king to call for a fine wheaten loafe. <sup>Ma. 13</sup> <sup>Ma. 3</sup> Many had assaied (before that time) to make this bread better, by breaking of this loafe, and by working of it againe: but they could neuer bring it to passe, for the baker y<sup>e</sup> did first bake it, is so skilfull in baking such bread, that it is not possible for any to amend that bread y<sup>e</sup> he baketh, o<sup>r</sup> to bake any of the like goodnes. They that attempted this matter, before Sebastians time, were these, whose names doe ensue. Symon Magus, Alexander the Copper Smyth, Hymenzus and Philetus, Nicolas the deacon, Cerinthus, Menander, Ebion, Gnostici, Basilides, Saturninus, Valentinus, Syrenus, Carpocrates, Marcellina, Montanus, Seuerus, Tacianus, Alogiana secta, Hierarchas, Berrillus, Noetus, Tertulianista, Origionista, Nouatus, Sabellicus, Nepos, Paulus Samosatenus, Martion, Manes. All these had endeououred (before y<sup>e</sup> daies of Sebastian) to make better bread of this loafe, then the heauenly baker had made: but it would not be. And euen so haue a number moe done, since the dayes wherein Sebastian suffered martyrdome: but all in vaine. Vea, and none haue at any time done moze in this matter, the this Offerer & his fellowes haue done & doe still: but all their labour is lost, & so shall it be still, let them doe what they can to amend it, they shall finde in the end that it is so perfect, that no man can be able to amend it, o<sup>r</sup> to make y<sup>e</sup> like. The learned protestant therefore, neither wil nor can consent, to leane that church o<sup>r</sup> congregation (which y<sup>e</sup> Offerer calleth private) which is in deed most publike, & hath in it that stabilitie & constancie of faith & religion, that none other church either hath, o<sup>r</sup> can haue: for it hath continued euen from the beginning, & is rightly figured by that loafe of Sebastian, that y<sup>e</sup> Offerer hath spoken



## First trie, and then trust.

spoken of: for y<sup>e</sup> heavenly baker alone, hath moulded, made & baked it: & hath given it vertue to feed vnto everlasting life, al such as doe o<sup>r</sup> shall taste thereof, & take pleasure therein: yea, rather then the learned protestant would forsake this heavenly Bechlehem, o<sup>r</sup> house of bread, & ioyne himselfe to the Romish Bethauen, o<sup>r</sup> house of vanity & confusion: he will yeld to suffer most painful death in his body: for that christian religion & faith, y<sup>e</sup> he hath already receiued & professed. Which is in deed the right Catholique faith & religion of Christ Iesus: to y<sup>e</sup> impairing, infringing, o<sup>r</sup> breaking of any part wherof, he wil in no case condescend o<sup>r</sup> agrée. Thus this Offerer & his fellowes may see, how aptly this example of Sebastian, serueth for the staying & confirming of such protestants in y<sup>e</sup> church of Christ, as be weake, & are (by these often chaüges of religion) brought into perplexities & doubts. For by this example of Sebastians loafe: we may be most certaine & sure, that although y<sup>e</sup> loafe of the vnity of Christs church, the loafe of his gospell & religion, be by schismes & heresies, neuer so often broken, neuer so finely grinded, bolted, searced, & sifted, kneaded, & baked againe, and againe: yet it is most apparant, that no goodnes can be added to the first goodnes, that is in this bread, which y<sup>e</sup> heavenly baker hath baked. Let this Offerer & his fellows therefore, haue a due consideration of Sebastians loafe, for thereby they may be confirmed in the right faith of Christ, staid from waueing, pluckt back againe from their errorres, and caused to procede from one degré of perfection to another: yea, & to stay theselues from scattering abroad with Antichrist, to seeke salvation here & there, and they know not where. It may cause them also, to gather them selues together, with our sauour Christ, into y<sup>e</sup> vnity of his comon knowne Catholike church, wherein they shalbe sure to finde vnity of true religion, Attainment of right Christian faith, in al sacraments & Articles of our créed, & no superfluous, o<sup>r</sup> dumbe ceremonies, o<sup>r</sup> superstitions obseruances. To y<sup>e</sup> pacifying of all contentions & strifes, to y<sup>e</sup> quieting of all consciens, causing al y<sup>e</sup> professors of Christ, to liue here in quietnes, peace, & vnity, to y<sup>e</sup> better assurance of y<sup>e</sup> publike estate of this realme, & to the great glozy & hono<sup>r</sup> of almighty God: to whom be all praise, hono<sup>r</sup>, and glozy, world without ende.

Amen.

FINIS.





## First trie, and then trust.

spoken of: for y<sup>e</sup> heauenly baker alone, hath moulded, made & baked it: & hath giuen it vertue to feed vnto everlasting life, al such as doe or shall taste thereof, & take pleasure therein: yea, rather then the learned protestant would forsake this heauenly Bechlehem, or house of bread, & ioyne himselfe to the Romish Bethauen, or house of vanity & confusion: he will yeld to suffer most painful death in his body: for that christian religion & faith, y<sup>e</sup> he hath already receiued & professed. Which is in deed the right Catholique faith & religion of Christ Iesus: to y<sup>e</sup> impairing, infringing, or breaking of any part wherof, he wil in no case condescend or agree. Thus this Offerer & his fellowes may see, how aptly this example of Sebastian, serueth for the staying & confirming of such protestants in y<sup>e</sup> church of Christ, as be weake, & are (by these often chaunges of religion) brought into perplexities & doubts. For by this example of Sebastians loafe: we may be most certaine & sure, that although y<sup>e</sup> loafe of the vnity of Christs church, the loafe of his gospell & religion, be by schismes & heresies, neuer so often broken, neuer so finely grinded, bolted, searced, & sifted, kneaded, & baked againe, and againe: yet it is most apparant, that no goodnes can be added to the first goodnes, that is in this bread, which y<sup>e</sup> heauenly baker hath baked. Let this Offerer & his fellowes therefore, haue a due consideration of Sebastians loafe, for thereby they may be confirmed in the right faith of Christ, stated from waivering, pluckt back againe from their errorres, and caused to procede from one degree of perfection to another: yea, & to stay theselues from scattering abroad with Antichrist, to seeke salvation here & there, and they know not where. It may cause them also, to gather them selues together, with our sauour Christ, into y<sup>e</sup> vnity of his comon knowne Catholike church, wherein they shalbe sure to finde vnity of true religion, Attainment of right Christian faith, in al sacraments & Articles of our creed, & no superfluous, or dumbe ceremonies, or superstitions obseruances. To y<sup>e</sup> pacifying of all contentions & strifes, to y<sup>e</sup> quieting of all consciens, causing al y<sup>e</sup> professors of Christ, to liue here in quietnes, peace, & vnity, to y<sup>e</sup> better assurance of y<sup>e</sup> publike estate of this realme, & to the great glozy & hono<sup>r</sup> of almighty God: to whom be all praise, hono<sup>r</sup>, and glozy, wo<sup>r</sup>ld without ende.

Amen.

FINIS.

